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*Fred Hubbard*



# NOTES ON THE HISTORY OF THE CHURCH,

“One-Holy-Catholic-Apostolic,”

BY

FREDERICK HUBBARD.

*Tὰ ἀρχαῖα ἔθῃ κρατεῖτο.*

“Quod semper, ubique et ab omnibus creditum est.”

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*PRIVATELY PRINTED.*

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TRINITY CHURCH SUNDAY SCHOOL,  
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## PREFACE.

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THIS little book was written many years ago by one to whom the Church was as a dear and lovely mother, and who, although not called to minister at her altars, proved himself her most devoted son in every act of his stainless, self-forgetting, generous life. Her services were his delight; her chants the only music upon his lips; her litanies the inspired prayers of his own heart; her precepts his abiding law; her feasts and fasts the anniversaries of his year. The world's history was her history to him; and it was the better to instruct his class of young men at Trinity that he compiled these notes, after wide and careful reading, and with no thought of their ever meeting any eyes except his own. The terse, condensed sentences, which bring the record by rapid leaps down the centuries from the beginning of the Christian era until present times, were merely so many texts, which he elaborated Sunday by Sunday in his delightful and inimitable way, lending to a fluent, charming diction the spell of a delicious

voice, which made music of every syllable. That voice is now an unforgettable memory. His peaceful, helpful, beautiful earthly life is ended; and the Church's year fitly closed for him with All Saints' Day, when for the last time her holy words were spoken over him in that temple which he loved best, and in connection with which most of his noble but unostentatious work was done. We who are left still count the years through all of which we must miss and mourn him. But for him, time and its chronicles are finished forever in the blessed measurelessness of Eternity.

G. D. L.

WASHINGTON, D. C.,  
*All Saints' Day, 1895.*

## Obituary.

HUBBARD.—In New York City, on October 30, 1895, of consumption, **FREDERICK HUBBARD**. Funeral services at Trinity Church, All Saints' Day. Burial at Utica, N. Y.

FREDERICK HUBBARD.

Entered into the rest of Paradise, at No. 20 Union Square, New York City, October 30, 1895, **FREDERICK HUBBARD**. In the close of a completed life he has left the memory of religion, pure and undefiled, to which his many friends may point with affectionate reverence. Born June 20, 1817, in Hamilton, Madison County, of Thomas H. and Phœbe Hubbard, his boyhood days were passed in Utica. Graduating at Hamilton College in 1836, he adopted the profession of engineering and was for many years connected with the laying out of the early railroads of the country, especially the Hudson River, Erie, Michigan Southern and Northern Indiana. For two years he was engaged in the erection of Harlem Bridge. Retiring from business some twenty-five years ago, he travelled extensively and occupied himself with classical reading and scientific research. Of positive conviction in religion, he brought to bear his wide erudition especially on Biblical studies. He long ago identified himself with Trinity Church, New York, where he was a regular worshipper and devout communicant, and entered into the practical work of helping in her many activities. For years he conducted a Bible-class and gave himself to interesting young men in the guilds. Through his liberal gifts he was practically identified with many parishes throughout the country. Especially sympathetic with the sick and needy, he endowed beds in St. Luke's Hospital and St. Mary's Home; but so unostentatious was he in his charities, almost to secrecy, that their extent can only be guessed at. Simple in his demeanor, yet choice in his tastes, his life moved quietly on without parade, content in the satisfaction of doing good. In that great day of reward many will rise up to call him blessed, and, though he has passed from the field of his rich activities here, his works do follow him.

The funeral took place on All Saints' Day, from Trinity Church, New York. The interment was on Saturday in the Hubbard family lot, in Forest Hill Cemetery, Utica.

E. B. S.



*“ Ecclesiam tuam, quesumus, Domine, miseratio  
continuata mundet et muniat ; et, quia sine te non  
potest salva consistere, tuo semper munere guber-  
neter. Per Dominum nostrum Jesum Christum.  
Amen.”*

*Ancient Collect.*

*XVI. Trinity.*

### BOOKS CONSULTED.

Robertson's "History of the Church," 4 vols. (3d Ed. Rev.) London: John Murray, 1868.

Dr. Mahan's "Church History."

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D'Aubigné's "History of the Reformation."

Hardwick's "Church History—Reformation."

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# NOTES ON THE HISTORY OF THE CHURCH.

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A STRIKING parallelism exists between the Jewish and the Christian churches. Both look—the one forward, the other backward—toward the great central fact of Christ's Atonement; the one prefiguring it by sacrificial types, the other showing it forth by the bloodless Sacrifice of the Christian altar. Both are older than the Scriptures of their respective dispensations. Both were divinely founded. They had each a threefold ministry. Circumcision in the one was replaced by Baptism in the other, as initiatory rites. Moses was forty days in the Mount receiving the full particulars of the Ceremonial Law. The Apostles were with their Master during the "Great Forty Days" after His Resurrection, while "He spake to them of the things concerning His Kingdom."

The Jewish sacrifices were offered for fifteen hundred years until the Antitype came; and then, when Christ our Passover was sacrificed for us, and all things written in the law were accomplished, the Jewish

polity ceased, the sacred mysteries were ended, and the Veil of the Temple was rent in twain.

Thus, in the organization which prefigured, and in that which enjoyed the fulfilment, the sacred plan is one.

## FIRST CENTURY.

THE Christian Church dates from Pentecost. Instructions to the Apostles were given before the Ascension—the final commission at that time. They and their successors were to visit all the world and preach to every creature. The ministry was to be perpetual, and the promise to it was: “I am with you alway.”

The first act of the Apostles was to complete their number by the choice of Saint Matthias. Ten days after (A.D. 33), on the anniversary of the giving of the law on Mount Sinai, followed the descent of the Holy Ghost at Pentecost to disseminate Christianity with the gift of tongues. The immediate result was the admission into the Church by baptism of three thousand converts, who continued steadfastly in the Apostles’ fellowship. The boldness of the Apostles was in sudden contrast with their previous timidity.

The Apostles remained in Jerusalem about twelve years. In A.D. 34, the Deacons were appointed. In A.D. 35, Saint James, son of Alphæus, was made Bishop of Jerusalem. Persecution began with the martyrdom of Saint Stephen (A.D. 37). Soon followed the conversion of Saul. When Saint Philip, the Deacon, baptized at Samaria, the Apostles Peter and John were sent there to confirm. In A.D. 41, Cornelius and other

Gentiles were admitted by Saint Peter to the Church. Saul, having been set apart for the Apostolic office, was brought out by Saint Barnabas, also of the Succession, with whom he laboured in Antioch, where the name of Christians originated (A.D. 45). The two then made a missionary journey to Cyprus and Asia Minor.

In A.D. 37, the Emperor Caligula banished Pilate to Gaul; and tradition adds that he ended his life by drowning himself in the dismal lake on the summit of Mount Pilatus, and that, whenever his form was seen rising from the water with the old gesture of hand-washing, the mists of a gathering storm would shroud the peak (Scott's "Anne of Geierstein," chap. i.). In A.D. 43, Herod Agrippa, grandson of Herod the Great, put to the sword the Apostle James (not the Bishop of Jerusalem, but the brother of Saint John), and Clement of Alexandria relates that the person who accused him was so moved by his testimony to Christ that he professed himself a Christian, and both were led together to the execution. On the way thither he craved pardon of James for the wrong he had done him; and the Apostle, regarding him a while, said: "Peace be with you," and kissed him. And so both were beheaded together (Wordsworth, Acts xii., 2). The miserable death of Herod followed soon after (A.D. 44). In the third year of his reign he was at Cæsarea, attending some games in honour of his imperial patron, Claudius. On the second day of the games, royally arrayed in a robe made all of silver wonderfully woven, he came early to the theatre. There, in the first dart-

ing of the sunbeams, the illumined silver sparkled marvellously, glistening terribly, and chilling with fear those that looked on him. Instantly the flatterers set up the cry, "A God ! Be favourable." The King neither checked them nor repudiated the flattery. Soon after, looking upward he saw the owl sitting above his head on a rope. He knew it to be the angel of evil. With heart-piercing agony, he fell into a violent sickness, and in five days was dead (Josephus, "Antiquities," XIX., viii., 2). The dispersion of the disciples by persecution disseminated the Church. Saint Matthew's Gospel was written, probably in Greek, before the final separation of the Apostles, between A.D. 40 and 45.

In A.D. 50-52, the Council at Jerusalem, under the presidency of Saint James (Acts xv.) settled the question of circumcision in the Church. In A.D. 50-53, Saint Paul made a wide journey, founding churches. Saint Timothy and Saint Luke joined him. He settled awhile in Corinth. In A.D. 54-58, he journeyed again, tarried in Ephesus, then went to Jerusalem, where he was seized and imprisoned for two years at Cæsarea, and sent to Rome. There he remained from A.D. 60 to 63, when he was released and travelled, as is confidently asserted, into Spain, Gaul and Britain. The first general persecution raged under Nero from A.D. 60 to 67. In the latter year Saint Paul returned to Rome, where, with Saint Peter, he was put to death (June 29). His last epistle was the Second to Saint Timothy, shortly before his execution. The reign of

Nero 54-68 was marked by religious persecutions, civil disturbances, and wars. Both Jews and Christians were mercilessly slaughtered. Saint James, for thirty years Bishop of Jerusalem, was put to death about A.D. 62. He was killed with a club, while repeating his Master's prayer, "Father, forgive them." About the same time Saint Mark was martyred in Alexandria, being seized while celebrating the Easter solemnities, and dragged through the streets until he died. His remains were burned, but were preserved by the Christians and afterwards carried to Venice. The Jews rebelled against the Romans, and were successful for a time. Our Lord's prophecy of fearful punishments (Matt. xxiv.) was literally fulfilled, the events being fully testified to by Josephus "Wars," V., II., 5. Solemn warnings foretold the impending fate of Jerusalem: a sword-like star and year-long comet, the bright light in the Temple, the heavy brazen doors opened, the armies in the clouds, the quaking by night and the voice: "Let us remove hence," and Jesus, the son of Anna, crying, "Woe!" in the streets "Wars," VI., vii., 3. The fearful destruction of this devoted city took place in the year 70 or 72, on the same day of the week and month on which Solomon's Temple had been burned by Nebuchadnezzar. One million one hundred thousand persons perished in this war and bloody siege. The Christians, obeying the warning of their Master (Matt. xxiv., 16), escaped before the final scene.

Symeon, also a cousin of our Lord, succeeded Saint

James as Bishop of Jerusalem for forty-five years. He was martyred by crucifixion, at the age of one hundred and twenty, in the reign of Trajan, and was succeeded by Justus. Twelve Bishops, probably all of whom were martyrs, followed, with brief Episcopates. The sixteenth was Marcus, a Gentile, at the time of the second overthrow of the city by Hadrian, A.D. 135.

It is doubtful whether Saint Peter was Bishop of Rome. Linus was Bishop by unquestioned authority, and is said to have been appointed in A.D. 58. He was followed by Clement, who left an epistle, to the Corinthians, on discipline.

*Saint John* was the last survivor of the Apostles. He founded the Seven Churches of Asia, and wrote to them the Book of the Revelation. In the persecution under Domitian, Saint John was plunged into a caldron of boiling oil, and by a miracle, "having suffered nothing," escaped unharmed. On one of his visitations, he met with a well-formed, bright-eyed, earnest youth. He committed him to the care of the Bishop, who educated him, and in time baptized him, and then relaxed his guardianship. Falling in with evil associates, the young man became at length a robber chief. Saint John long after returned and inquired for his convert. "He is dead," said the Bishop, "dead to God. He has proven vicious and abandoned and, worst of all, a bandit. And now, instead of the Church, he has seized yon mountain with armed men." Saint John was beside himself with grief. Calling for a horse and a guide, he went to the robber outpost and

was taken, as he intended, and led before the chief. The robber, awaiting him in arms, recognized him, and fled in shame. Saint John, regardless of his age, pursued, crying after him: "Why dost thou flee me, unarmed and old, my child? Pity me! Fear not! Thou hast yet hope of life. I will intercede with Christ for thee. If need be, I will willingly die for thee, as the Lord for me." Throwing down his arms, the robber stood abashed. Then, weeping bitterly, he received the old man and was baptized with his tears, and was led back repentant into the Church. Saint John wrote his Gospel shortly before his death, which happened in the year 98, in the ninety-ninth year of his age.

The Government of the Church was committed to the Apostles and to those subsequently appointed by or divinely added to them. Their authority was equal, and the perpetuity of their order was divinely assured. Our Lord had added seventy disciples, who were the attendants and assistants of the Apostles, and from whose number those selected for the higher rank were appointed. They were called Presbyters or Elders. Then the Deacons, at first seven only, were added to fill a still more subordinate situation. Such was the Apostolic order, wherever established. The power of ordination was exclusively exercised by the highest office. The Bishops of Ephesus, Crete, Rome, Alexandria, and so forth, were sent by the Apostles themselves, with authority to govern, where Presbyters were settled already. To this Apostolic order attest Clemens



of Rome and Ignatius of Antioch in their writings, and after them a cloud of witnesses in every age.

To guard against corruption of the Apostolic teaching, they early adopted a Symbol or Creed, as a brief formula of important doctrine. This is often alluded to in the Scriptures as "the form of sound words" (2 Tim. i., 13), "that form of doctrine" (Rom. vi., 17), "the faith which was once delivered to the saints" (Jude 3). There was little need of instruction in rites and ceremonies in the Apostolic Church, familiar as it was with the full and divine ritual of the Jewish Church. Baptism as an act of initiation was substituted for circumcision. The Lord's Supper was regularly celebrated on the First Day of the week. The Agape, an early institution, was afterwards dropped on account of abuses. The ancient act of laying on of hands was continued in confirmation and ordination. The rise of Unction in these services was probably later than the first century, but was at that time employed in Visitation of the Sick. The earliest liturgies were of undoubted Apostolic origin. The Lord's Day took the place of the Sabbath. The morality of the early Church was framed on the high standard of the Sermon on the Mount.

## SECOND CENTURY.

IRRELIGION and cruelty marked the Roman people. Christians were separated from them socially, and were hated for their exclusiveness. The religion of Christ gained among the reflecting and among the oppressed. The beginning of the second century was a period of quiet growth of the Church. Saint Ignatius (A.D. 70) was consecrated Bishop of Antioch, the capital of Syria, a rich and luxurious city, of two hundred thousand inhabitants. Christianity had been early planted here, and the name of Christian originated in Antioch (Acts xi., 26). *Ignatius* and *Polycarp* were disciples of Saint John. The former had been Bishop forty years when the Emperor Trajan entered Antioch. Trajan, who reigned from 99 to 117 A.D., was a bigot and a persecutor of Christians. Ignatius presented himself to the Emperor and declared and defended his Faith. He was condemned to the amphitheatre in Rome, and carried thither in chains. As he tarried at Smyrna, he visited Polycarp and wrote letters to several churches. He was martyred by being thrown to wild beasts about A.D. 117. He was a cheerful and ready martyr, and a conspicuous example to the whole Catholic Church. His Epistles urge obedience to the rulers of the Church of Christ. He says: "Without the

Bishop and Presbyters, there is no Church.” Sectarians in this age have vainly attacked the authenticity of these letters. They are quoted by Polycarp in his writings, and by others. About 111 A.D., Pliny, a Roman governor in Asia Minor, wrote to the Emperor Trajan about the Christians. He speaks of their assembling before light, and of their vows of a holy life. This letter and reply are preserved.

Hadrian was Emperor from A.D. 117 to 138. He went to Judea and insulted both the Jews and the Christians there, also to Alexandria, and to Athens. At the latter city, the Bishop Quadratus presented him a written apology for Christianity. Quadratus was a disciple of the Apostles and a witness of many of their miracles. Hadrian was not disposed to persecute, yet there was much persecution of the Christians during his reign. The Jews, led by Barcohab, a pretended Messiah, rose in rebellion (A.D. 131) and were subdued after great slaughter. The Christian Jews did not rebel. Hadrian profaned the Holy Sepulchre and changed the name of Jerusalem to Ælia Capitolina. The Christians of Jerusalem now resigned all Jewish rites. They chose a Gentile Bishop. Hadrian was succeeded, in A.D. 138, by Antoninus Pius, who was still more favourably disposed toward the Christians. To him was addressed the celebrated *Apology of Justin Martyr*. Justin was born in Sichein about the beginning of the second century. A man of great learning, and with an ardent thirst after truth, he went to Alexandria and studied in the principal schools of heathen

philosophy. Dissatisfied with them all, he met an aged Christian, who instructed him and converted him to the Christian faith. He went to Rome, where he combated heresies in the Church. His "Apology," published A.D. 150, describes the worship of the Christians, particularly the weekly service of the Eucharist, and speaks of "Regeneration" in Baptism, of partaking in the Holy Supper of the "Body and Blood," of the Crucifixion on Friday and of the Resurrection on Sunday. He was an earnest student of the sacred Scriptures. Probably he was never ordained to the priesthood. During the persecutions of Marcus Aurelius the Emperor (A.D. 161), Justin defended some who had been cruelly put to death for their faith. Refusing to sacrifice to the gods, he, with six others, was martyred at Rome by scourging and beheading about A.D. 165. The Church extended itself in spite of opposition. "The blood of the martyrs is the seed of the Church."

*Polycarp*, the disciple of Saint John and the "Angel of the Church in Smyrna" (Rev. ii., 8), fell in this persecution, aged eighty-six years. Between the years 150 and 160, he went to Rome to confer with Anicetus on the subject of the time of Easter. The two Bishops differed, and could not agree, but there was no interruption of their friendly unity. Rome had not yet claimed supremacy. Persecution broke out in Smyrna. Polycarp retired at the solicitation of his friends not to thrust himself upon martyrdom. He was followed and seized. He feasted his captors. When he was brought

before the magistrate, that officer, in pity of his age, endeavoured to persuade him to deny Christ. He continued firm, in spite of every threat, refusing to deny the Master whom he had served for "four score and six years." He was condemned to the stake. The details of his martyrdom and his prayer amid the flames are given in an epistle (which is preserved) of the Church in Smyrna. He suffered about A.D. 167, realizing the promise in Revelation (ii., 10): "Be thou faithful unto death, and I will give thee a crown of life," addressed to the "Angel of the Church in Smyrna," either Polycarp himself or his immediate predecessor.

*Montanus*, an enthusiast (A.D. 171), pretended to be a prophet, and troubled the Church by preaching peculiar theories as to discipline. He had many followers, known as Montanists. Montanism was a severe asceticism—a kind of spiritualism, encouraging pretended prophetic raptures. Its author attempted to organize a ministry, claimed as superior to that of the Church.

Fierce persecutions raged during this reign of Marcus Aurelius. Numbers were put to most cruel tortures, and died bravely for the Faith. The story of the "Thundering Legion" is laid in A.D. 174. This was a Christian legion in the army of Marcus Aurelius. In answer to their prayers, a refreshing shower descended upon the thirsting host, and a storm of lightning and hail discomfited their enemies, who had attacked them while "thus partly disarmed and quenching their thirst." At Lyons, in Gaul, Pothinus,

a friend of Polycarp, was Bishop. Many were thrown to the beasts there in the amphitheatre, among them Sanctus, Alexander, and Blandina, a slave. Pothinus, more than ninety years old, was tortured and died in prison (A.D. 170-180).

The Church had a period of comparative rest under the Emperor Commodus (A.D. 180-192); yet Appoloni-  
us, a Senator of Rome, was martyred by beheading for the Christian Faith about the year 190. He read a defence of Christianity before the Roman Senate.

Victor, Bishop of Rome (A.D. 189 or 196), endeavoured to compel other Churches to adopt the Western rule as to the time of Easter. He was opposed by the Eastern Bishops. The question caused great discussion, but did not interrupt Christian unity. Irenæus, a priest of Lyons, prevailed with Victor to amend his attitude toward those who differed with him. Saint *Irenæus* was born in Asia Minor (A.D. 120). He was a pupil of Polycarp and Pothinus. He was a man of learning, and the author of many valuable writings. He defended the Catholic faith against various heresies. He named the books of the New Testament as inspired, and so accepted by the Church in his age. He was entrusted with a letter from the martyrs in prison at Lyons, directed against the Montanist heresy. He was raised to the Episcopate of Lyons, and under the persecution of Septimus Severus (A.D. 202) was put to death for his faith.

Gnosticism in the early centuries was a mixture of various religions, uniting some of the doctrines and

forms of Christianity with the subtile speculations of heathen philosophy. It had many teachers and endless varieties. They pretended to superior knowledge, and to interpret Scripture from an inner sense. They believed in one Supreme Deity, from whom proceeded Æons, or spiritual emanations.

## THIRD CENTURY.

TERTULLIAN lived from A.D. 135 (or 160?) to 217. He was a learned man, an ascetic and much respected, but not wholly free from the errors of the Montanists. Previous to his lapse, he wrote an apology for Christianity. He was the leader of a party not considered altogether orthodox. Many valuable treatises by him are preserved.

Early in this century flourished *Origen*, born A.D. 185, a man of ascetic habits, precocious learning, full of zeal and encouraging the love of martyrdom. His father was a martyr. In A.D. 203, he was chosen master of the famous Christian School at Alexandria, which was said to date from Saint Mark, about the middle of the second century. It became a seminary for the training of the clergy. Many of both sexes were trained up for martyrdom. He was ordained to the priesthood in Palestine, where he afterwards took up his residence in A.D. 230. His ordination was opposed by Demetrius, Bishop of Alexandria. Origen endeavoured to harmonize Christianity with heathen philosophy. His writings are supposed to have been corrupted by heretics in a subsequent age. He claimed a mystic as well as a literal sense in the Scriptures. Origen was the author of commentaries on the Scriptures and numerous learned treatises. He spent many



years in correcting the translation of the Greek Septuagint. (The date of the Septuagint is the second century before Christ.) He published a defence of Christianity, and commentaries on the Prophets and on the Gospel of St. Matthew. He made many converts from heathenism. He was imprisoned during the Decian persecution, and racked, and after many sufferings was released and died at Tyre about A.D. 255. He is held by many as heretical in his speculations.

In the early part of the century were many martyrs, among them women and persons of rank. Under Septemius Severus (A.D. 203), Perpetua of Carthage, constant to her religion, was exposed to wild beasts and finally put to death by the sword, with the slave Felicitas and other female companions. Persecution ceased on the death of this Emperor (A.D. 211).

A pupil of Origen was *Gregory Thaumaturgus* ("the wonder worker") of Neo-Cæsarea in Cappadocia, Asia Minor. A man of rank, extraordinary gifts and commanding talents, he was converted by Origen and afterwards (A.D. 235) consecrated Bishop of Neo-Cæsarea. He was largely influential in converting the heathen of his diocese. He drew up a form of Creed, similar to that afterwards adopted at Nicæa. Many miracles are related as having been performed by him, some doubtful, some well attested. About 250 A.D., he is said to have been admonished by a vision to escape with his people from the Decian persecution. They retired into the wilderness, where they

were said to have been miraculously concealed from their enemies. Gregory lived to a great age.

The Decian persecution broke out on the accession of that Emperor (A.D. 249). Alexander, Bishop of Jerusalem, was tortured and died in prison. Many Christians apostatized, among them Eudæmon, Bishop of Smyrna. Pionius, a priest of that city, was a faithful confessor and suffered, as Polycarp had before him, at the stake. Many, particularly in Egypt, were driven by persecution into the deserts, where they lived as hermits. Hence arose the spirit of anchoritism. Anthony, the Hermit, born A.D. 251, was one of the most celebrated of these. He was rich and noble, but gave up all and spent his life in seclusion. He imagined himself assaulted by demons. He lived to an extreme old age, one hundred and four years.

The Episcopate was carried into North Africa about the beginning of the second century. Little is known of its early history there. In the year 215, seventy Bishops were present at a Council in Carthage. The African Church had grown lax in its discipline before the time of Cyprian. Luxury invaded all classes, and sometimes even the priesthood. *Cyprian*, born A.D. 200, a man of rank and wealth in Carthage, and a teacher of eloquence, was converted to Christianity shortly before the Decian persecution. He was admitted to the priesthood, and was so much beloved for his holy life that the office of Bishop was pressed upon him. He consented to receive it with great reluctance (A.D. 248), and wisely administered its duties. He ex-

exercised strict discipline in his holy office. The state of the Church in Carthage shows "the real working power of the Church practically distributed among three classes. There were the clergy, headed by the Bishop, but considerably impaired in influence by the prevalence of party spirit; the laity, represented in the North African Church by the *seniores populi*, a sort of lay-elders, who acted with the Church in all matters of discipline and Church business; and lastly, the Martyrs, Confessors, Virgins and the like—an irregular semi-clerical third power—the weight of which was generally thrown into the scale of popular opinion. Theoretically, the Bishop was the head of the system. Practically, each class had a voice of undefined potency" (Mahan, p. 231 et seq.). The impudence of the Confessors, with whom the prisons were crowded, "their insolence, self-conceit and spirit of bravado were the natural accompaniments of untutored courage. Enthusiasm became a substitute for faith." "Flattery and adulation enveloped them in a cloud of impenetrable self-delusion. Popular sentiment regarded the Confessor as nearer to God, and consequently more powerful than the Bishop" (Mahan, p. 237). "The lapsed were to be shut off from the Table of the Lord," until restored; but Cyprian was troubled with the absurd claim of the Confessors to give "full pardon to the lapsed." Cyprian went into retirement awhile from the persecutors, who sought his life. From his retreat he governed the Church and wrote many epistles and treatises, which are carefully

preserved and are of the greatest value. They picture the state of the Church in that period, its doctrine and ministry. Cyprian and Stephen, Bishop of Rome, had a controversy on the subject of heretical baptism. There was no claim then of Roman supremacy. This baptism was condemned by a Council held in Carthage in A.D. 256. The Bishop of Arles having fallen into heresy, Cyprian wrote to Stephen, because of his nearness, to assist the Church there. He wrote also to certain Spanish churches, whose Bishops had apostatized and were supposed to be supported by Rome, to stand firm against its aid. Fabianus, Bishop of Rome, was martyred about A.D. 249. The story of the Seven Sleepers of Ephesus (Gibbon, "Decline and Fall of the Roman Empire," Chap. xxxiii.) is that seven noble youths of Ephesus concealed themselves during the Decian persecution in a cave, and by orders of the Emperor were walled in. After one hundred and eighty-seven years of deep slumber they were awakened by slaves who were removing the stones for building material. They looked out upon a new world. When they had received the wondering benediction of the Bishop and the Emperor Theodosius "they at the same instant peaceably expired."

The Novatian Schism broke out at Rome (A.D. 251), fomented by some who were the personal enemies of Cyprian and men of evil life. Novatian procured consecration as Bishop, and set himself in opposition to Cornelius, Bishop of Rome. The case was submitted to Cyprian, who in council decided against the schis-

matics. They lingered as a party for a while, and were even joined by several Bishops.

In A.D. 252, a plague broke out in Alexandria and Carthage. The panic of the heathen contrasted with the courage of the Christian. Cyprian set an example of care for the sick. Persecutions arose again under the Emperor Valerian (A.D. 254-259). Stephen and several other Bishops were put to death in Rome, and Christians sought refuge in a life in the Catacombs. Cyprian was brought before the Proconsul in Africa. He confessed his faith and was banished to a town fifty miles from Carthage. He was afterwards permitted to return, but on more stringent orders from the Emperor was seized, and, refusing to sacrifice to the gods, was beheaded (A.D. 258). The cruel Valerian, defeated in a battle in Persia, was taken prisoner and flayed alive. In A.D. 247, Dionysius the Great was Bishop of Alexandria. He was a distinguished upholder of the Catholic faith against dawning heresies. Xystus (or Sixtus), Bishop of Rome, and his deacon, Saint Lawrence, were martyred A.D. 259. Many stories are related of the constancy of the martyrs at this time. The child Cyril at Cæsarea in Cappadocia could not be dissuaded by threats or blows, by expulsion from his father's house, by the annoyances of his mates, nor by the leniency of the judge from confessing Christ. The sight of the fire did not weaken him. "I rejoice to bear your reproaches," he said. "I go to a better house and more excellent riches," and went joyfully to his death.

In Antioch, Sapphirus, a presbyter, and Nicephorus, a layman, once friends, had become estranged. Nicephorus, after a time, relented and sought reconciliation in vain. In the sudden persecution, Sapphirus promptly avowed his faith in "our King, Jesus Christ, who is the true God and the Creator of heaven and earth." Nicephorus persisted in being led with him to the execution, though unforgiven. At the last moment, the presbyter recanted, while Nicephorus, who boldly declared, "I believe in the Name of the Lord Jesus Christ, whom he hath renounced," was beheaded (Milner, Cent. III., Chap. xvi.). Saint Babylas, Bishop of Antioch, was martyred by the sword (A.D. 250), singing songs of triumph: "Return unto thy rest, O my soul, for the Lord has dealt bountifully with me" (Mahan, p. 279).

Paul of Samosata was Bishop of Antioch (A.D. 262). Ambitious and frivolous, fond of popular applause and encouraging applause of preachers, a man of the world, he permitted scandals in the church. He introduced female singers into the Church services. He denied the Divinity of Christ, and was condemned and deposed by a Council held in Antioch (A.D. 269). The Council sent a general letter on the subject to all the churches. Eusebius took part in the Council. Paul refused to submit to his deposition, and organized a sect.

Lucian the martyr (A.D. 283) was starved in prison at Antioch. He was not wholly free from the doctrinal errors of Paul of Samosata.

Diocletian became Emperor A.D. 284. Fierce persecutions again broke out, about A.D. 298, rendering the close of the third century eminently the "Age of Martyrs." Peter, surnamed "the Martyr," Bishop of Alexandria, was put to death. Eusebius as an eye-witness relates how the Christians were everywhere slaughtered or subjected to the most cruel tortures. In the Diocletian persecution, the attempt was made to exterminate the sacred Scriptures. About 285 A.D., Diocletian burned a church with all its worshippers on Christmas Day. Alban, a noble Roman in Britain, protected a persecuted Christian priest, by whom he was converted. Alban, refusing to give him up, was seized, confessed his faith, and suffered by the sword. The Church in Britain is supposed to have been founded by Saint Paul. In the year 180, the Bishop of Rome, Eleutherius, sent missionaries there. There were three British Bishops at a Council in Arles (A.D. 314), whose names are preserved. The story of the Theban legion is laid in A.D. 286. Of over six thousand Christians, it lay encamped near the modern St. Maurice, in Switzerland. Learning that the object of their march was to join in the persecution, and refusing to bear arms against their brethren, they were twice decimated. "But this cruelty was unable to shake the firmness of the survivors; and Maurice, in the name of his comrades, declared to the Emperor that, while ready to obey him in all things consistent with their duty to God, they would rather die than violate that duty. The other troops then closed around

them, and the remnant of the legion was martyred by order of Maximian."

Near the close of the century, Meletius, Bishop of Lycopolis, in Egypt, was deposed for apostasy. He organized a sect that spread rapidly at first. The Manichean heresy, starting from Manes, broke out in Persia (A.D. 270). It was a sect professing a gross mixture of heathen and Christian doctrines, not unlike the teaching of the Gnostics.

There were at this period at least one hundred Episcopal sees in North Africa. As many more were dependent upon the Patriarchate of Alexandria. Syria had eighty sees. At the end of the century, Christianity extended throughout the Roman Empire. Tertullian, who died in A.D. 217, speaks of it as existing in Britain and other remote regions.

Previous to the Diocletian persecutions, the Church enjoyed the forty years' peace, under Galienus (A.D. 268) and Aurelian (A.D. 275). New and costly churches were built everywhere. The Roman Empire was now at the zenith of its power. For the life and worship of the early Church, we may consult Mahan, p. 326 et alra.

Corruption in the Church followed the forty years' peace. The Emperor Diocletian, desiring rest, divided his Empire. One of his associates, Galerius, stimulated him to persecute the Church. This persecution raged ten years, extending into the fourth century. Large and costly churches were destroyed, and the greatest cruelties were inflicted on the Christians. Nine Bishops



and thousands among their flocks were put to cruel deaths. The tyrant Galerius died by a horrible disease, having first, in fear of death, issued an edict of toleration. The same was done by Maximin, another of the persecuting associate Emperors. He died by poison, self-administered (A.D. 313). The martyrdom of Saint Sebastian and Saint Agnes took place under Diocletian. Sebastian was a soldier, who concealed his Christianity to help the martyrs in Rome, and rose high in favor with the Emperor. Condemned at length on his confession, he was pierced with arrows and left for dead. Rescued by a Christian lady, he was restored. Condemned again, he was clubbed to death and his body flung into a sewer, where it was discovered and carried to the Catacombs known by his name (Encyclop.). Saint Agnes, of noble family and of great beauty, of the age of thirteen, rejected many suitors to devote herself to the Church. Refusing to sacrifice to the gods, she was sentenced to death after infamy. She overawed every one who approached her, save the reckless son of Simpronius, and his rudeness was punished with blindness and prostration. Intercession by her restored him. She was then slain with a spear (Van Antwerp, Hist., I., 163).

## FOURTH CENTURY.

CONSTANTINE, son of the Emperor Constantius, was desired by his dying father to favour the Christians. He waged war against his rival, Maxentius. Advancing against Rome, he prayed for Divine direction, and in answer saw the sign of the Cross in the heavens with the motto—

*Ἐν τούτῳ νίκα.*

Eusebius relates this, as told him by the Emperor. The following night, the same sign was shown him in a dream, with the command to bear it on his banner in war. This was the Labarum, surmounted by the Chi Rho. Constantine conquered, embraced Christianity (A.D. 312), and issued an edict of toleration. Great rejoicing followed the protection of the Christians. The spirit of persecution was extinguished suddenly and completely; yet no retaliation was sought. Though Constantine firmly supported the authority of the Church, yet his character was not unimpeachable. In A.D. 321, the edict of Constantine for the observance of Sunday and, some say, of Friday was published.

The Donatist schism was brought about in A.D. 311, by a party opposed to the election of Cæcilianus as Bishop of Carthage. They procured the consecration of

their favourite by Donatus and other African Bishops. The question was submitted to Constantine. The arbitrators appointed by him condemned the Donatists (A.D. 313). This decision was sustained by the Council at Arles, in Gaul, where about two hundred Bishops met in A.D. 314. The Donatists then left the communion of the Catholics. They had, at one time, it is said, four hundred Bishops. A fanatical sect of Donatists, called Circumcellions, from begging around the cells or cottages of the country people, poor and ignorant, combining zeal with drunkenness and lust, roamed about, terrorizing the country, claiming to be the Lord's champions, and roaring "Praises to God!" At last they rose in revolt, and were defeated in battle and suppressed.

A greater and more lasting trouble distinguished this century, namely the heresy of Arius. It began in A.D. 319. Arius was a priest over one of the principal churches in Alexandria, and a disappointed candidate (though some doubt this) for the Episcopate of that see. He published his heresy to oppose the Bishop, Alexander, and maintained that Christ was less than divine. Alexander, in a provincial council of one hundred Bishops, deposed him in the year 321. Alexander was warmly supported by Athanasius, then a young Deacon of his household. Arius, being a brilliant man and of persuasive eloquence, organized a party, and his principles spread rapidly, creating divisions and troubles in the Church. Pride of opinion promoted popular controversy. Captious sifting of revealed truth

opposed the simple tradition of the Church. Logic was the "peculiar weapon of Arius. His mind was incapable of any speculation which rose into a higher region." The mystery of the Holy Trinity was to be tried in the alembic of human reason. His tendency was towards philosophic Atheism. The term "Catholic" distinguished the old faith from the new heresy. Arius withdrew from Alexandria, but left many adherents. He had numerous friends in Syria, including some Bishops. Even Eusebius, the historian, Bishop of Cæsarea, was favourable to him. Eusebius was a semi-Arian. Another Eusebius, Bishop of Nicomedia, favoured Arius. Constantine in vain endeavoured to appease the dissensions. He sent Hosius, a Bishop of Cordova, to mediate, who sided with the orthodox. The Emperor at length called a General Council of all the Bishops of the Church to meet at Nicæa, where his court was then held (A.D. 325). Three hundred and eighteen Bishops convened. The Council was called, not for disputation but to witness to the Faith of the Church. They came with their attendant Presbyters and Deacons. Their names and sketches of their lives are preserved. Alexander and his deacon, Athanasius, were prominent. The latter was powerful in debate. Constantine presided in person. A few Bishops openly favoured the Arian heresy. They admitted the Scriptures quoted by the Catholics, but gave them a private interpretation. Arius was allowed to defend his doctrine. The general cry in answer was: "We have neither learned nor taught it." After long discussion,

a Confession, or Symbol, was resolved upon. It was the Nicene Creed, nearly as we now have it, save what follows the words "I believe in the Holy Ghost." According to Eusebius, Constantine himself proposed the term "Consubstantial," over which there was great disputation and objection by the Arian party. The final draft of the Creed was by Hosius. Most of the Arians finally subscribed it, two only holding out against the Catholic faith, who, with Arius, were banished by the Emperor.

The Council, which sat over two months, also fixed the rule (as we now have it) for determining Easter Day. A decree on the rights of Metropolitan Bishops began: "Let the ancient customs prevail," *ΤΑ ΑΡΧΑΙΑ ΕΘΗ ΚΡΑΤΕΙΤΩ*. To ordain a Bishop, the consent of the Metropolitan and of a majority of the provincial synod must be given. Three prelates must assist at such ordination.

All decrees of the Council were written out and signed and sent to the principal sees. That sent to Egypt is still extant. After the Council, the Emperor entertained the prelates in a grand banquet, Eusebius, the historian, delivering an oration.

Constantine built Constantinople (A.D. 330) and the Church of St. Sophia. Saint Helena, his mother, went to the Holy Land (A.D. 326), and built churches at Bethlehem and elsewhere. The Emperor then went to Jerusalem, and aided in removing the Mound of Hadrian from the Holy Sepulchre, and erecting the church there.

*Athanasius* became Bishop of Alexandria in A.D. 326. It is of him that the legend of the child baptized on the seashore in solemn play is related. Eusebius and others of the Arian party, pretending to submit to the Nicene doctrines, intrigued for the recall of Arius from banishment. The Emperor sent him (A.D. 331) to Alexandria, to be received into the communion of the Church. Athanasius stoutly withstood him. The Arians, by false charges, caused the deposition of some of the Catholic Bishops. Athanasius was unjustly accused, but made his case clear before Constantine. He was nevertheless deposed by an Arian Council (A.D. 335). He appealed to Constantine, who, wavering, finally decided not to depose but to banish him. He was sent into Gaul, and received with honour by the whole Church. Arius pretended to subscribe the Nicene Creed. He was favoured by the Emperor, who ordered the venerable Alexander, Bishop of Constantinople, then nearly one hundred years old, publicly to receive the heretic and admit him to communion. He, too, resisted the unjust decree, and prayed before the altar for the interposition of Heaven. When Arius, with several of his party, including a Bishop, was on his way to the Cathedral to enforce the order of the Emperor, he was struck down by a sudden illness, and in a short time died (A.D. 336).

Constantine was baptized only a short time before his death (A.D. 337). Arianism became a mixture of Church and State intrigues among Constantine's successors. The heretics were the Court party, and were

aided by the civil power. They held numerous Councils, and framed various Creeds, all evasive of the Nicene expressions. Commotions at Constantinople between rival Bishops (A.D. 339) were suppressed only by military force. The Arians became split up into sects or schools. Athanasius, who, in a respite, had returned to his see, was a second time exiled (A.D. 341). The Arians procured the consecration of Gregory in his place, a coarse and violent man, who persecuted the Catholics. Heresy increased at the East, while Rome stood out bravely for the Ancient Faith. Athanasius was restored in A.D. 349, but in 356 was compelled by the persecution of his enemies, assisted by the State power, to fly into concealment. He was protected by the monks of Upper Egypt, among whom Saint Anthony, a brave defender of the Catholic Faith, had just died. Fierce contests arose between the two parties. The Arians at Antioch issued several forms of the Creed, generally orthodox, but evading the test word "homousios" ("consubstantial"). There was an almost universal lapse into heresy. It was "Athanasius against the world." Even the aged Hosius was forced to subscribe a compromise Creed. The Emperor allowed Eudoxius, a man of evil life, "noted for the coarseness and profanity of his 'atheism,'" to be installed Bishop of Constantinople. The reaction began. "The lapse of the Church," "almost immediately repented of and repudiated," proved the "downfall of the heresy, before which it stumbled."

*Julian, the Apostate*, became Emperor in A.D. 361.

He had been educated a Christian, and was even a candidate for the sacred ministry. He was admitted to the order of readers. Among the heathen philosophers of Athens, he became imbued with their Atheistic notions, and apostatized to paganism, which he endeavoured to restore, with imposing rites. Julian restored to temporary importance the sect of Donatists in North Africa, who, having become turbulent, had been subdued by Constans in 349. He endeavoured to extirpate the religion of the "Galileans," as he called the Christians. He insulted and again banished Athanasius, confiscated the property of the Church, and in every way annoyed the Christians, although without resorting to persecutions as violent as those of the reigns before Constantine. Arianism lost spirit under Julian, being deprived of imperial support.

The Grove of Daphne at Antioch had been famous in pagan times as a paradise of beauty and a Sodom of iniquity. Amid "primeval cypresses," "hills laurel-crowned," "secluded valleys and springs," "the worship of Apollo had sanctified the frivolity of a pleasure-loving people and had spread a mystic veil over scenes of unblushing voluptuousness and audacious crime. On the triumph of the Cross, it had been cleansed, in some measure, of its abominations," and the removal of the remains of Saint Babylas, the martyr, the twelfth Bishop of Antioch, had been made thither. "When Julian came to Antioch he was mortified to find the old temple almost forsaken." "The Christians were ordered to remove their relics. They obeyed the order,



but converted it into a triumph, singing the Christian Psalm, ‘Confounded be all they that worship carved images and that delight in vain gods.’” In the opposition to his retaliatory persecutions we see the failure of his attempt to revive a popular love of paganism. He favoured the Jews, and made an attempt to rebuild the Temple (A.D. 361-3). The work was supernaturally checked. He was wounded and died in a battle with the Persians (A.D. 363). Theodoret tells us his last cry was “Galilæe, vicisti!”

Jovian succeeded, and reigned eight months. He restored Christianity, which was also favoured by the next Emperor, Valentinian (A.D. 364). His brother and associate, Valens, was a bitter Arian, and persecuted the Catholics. He banished eighty priests, and destroyed them by burning their ship.

Arianism brought a train of minor sects and heresies, which troubled the Church throughout this century. About 378 A.D., they began to doubt the Divinity of the Holy Ghost. “The Creed of Saint Athanasius” has been used in the offices of the Church for at least one thousand years. Its authorship is uncertain. Athanasius died A.D. 373.

*Saint Jerome* was born in about the year 342. He was a learned and austere man, an ascetic, and favoured celibacy. He was ordained priest at Antioch in 378, previous to which he had retired into the desert and studied Hebrew. He came to Rome in 382 and studied there. He went to Bethlehem in 385, and remained in the Monastery of the Nativity nearly forty years, until

his death in 420. He wrote the Latin Vulgate, being a translation of the Old Testament and a revised translation of the New. He engaged in controversies, relating to Origen and others. He was accompanied by Paula, a Roman matron of rank, who gave all her wealth to found monasteries. She died in 404. He is called a Confessor and Doctor of the Church. He wrote against the errors of Pelagius, whose heresy is referred to in the ninth of the Thirty-Nine Articles as follows: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk)." He died in 420 at about the age of seventy-eight.

*Saint Basil*, Bishop of Cæsarea, in Cappadocia, and *Saint Gregory Nazianzen* were champions of the orthodox faith. Both were born in the year 329. When young, they had studied together in Athens, some part of the time in company with Julian. They lived together a while in retirement. Saint Basil founded monasteries and other charities, remarkable for their order and good regulations. He taught the monks agriculture. He was consecrated Bishop in 371. He laboured for peace in the Church. After the death of Athanasius, when Arianism gained even in Alexandria, he was the acknowledged leader of the Catholics. The Arian Emperor Valens wished to expel him from his see; but, Basil being firm, the Emperor yielded. Basil died in 378. Gregory, whom Basil had appointed to the uncongenial see of Sasima, and who had since withdrawn into retirement at Nazianzus, was called to a little mission in Constantinople, then an

Arian city, where he was opposed at first, but was ultimately successful. "By prayers," "by untiring labours," by eloquence, by "systematized efforts," "he gathered about himself all that was good in Constantinople, till there was no place to receive them," and thus promoted the revival of Catholic truth. He built the Church of the Anastasia, or "the Resurrection of the true faith." This was afterwards enlarged into a splendid church. He was aided by Theodosius, who became Emperor in 379. Churches were restored to the orthodox.

The *Second General Council* was held at Constantinople in 381. One hundred and fifty Catholic Bishops were present. Gregory was enthroned Bishop of Constantinople, but afterwards resigned. The Council completed the Nicene Creed as it now stands (except the "filioque"—"and the Son"—which was interpolated by a local Council at Toledo in 589). Among the canons passed was one by which Bishops were forbidden to act outside of their sees. The Western Church was not represented in this Council, but finally acquiesced in its decrees.

*Saint Martin* (born 316) was consecrated Bishop of Tours in 372. He was the founder of Monasticism in the West. He devoted himself with his monks to converting the neglected peasantry from heathenism. He was tender-hearted and forgiving, and opposed superstition and intolerance. He was of great influence among the uncultivated. Numerous miracles are related of him, the subsequent growth of a credulous age.

*Saint Ambrose*, then a civil governor, was called by the popular voice to the vacant Episcopate of Milan (A.D. 374), which was contested by Catholics and Arians. While both parties were on the verge of violence, the voice of a child called: "Ambrose, Bishop," and the whole assemblage took up the cry. He was of a family of rank. He was thoroughly acquainted with the Holy Scriptures. He devoted himself earnestly to the duties of his sacred office, and restored Milan to the Nicene faith, of which he was a stout defender. Ambrose favoured the celibate life, and induced many, particularly young women, to embrace it. The Emperor Valentinian II. ordered him to yield one of the churches to the Arians. He refused (A.D. 385), and opposed the attempt until the Emperor yielded. The contest was renewed the next year, with the like result. During the vigils, while guarding the church, he introduced the Eastern practice of antiphonal singing by the whole congregation. In 388 the Emperor Theodosius came to Milan. Intruding into the chancel, he was required by Ambrose to withdraw to a position at the head of the laity. In 390, Theodosius, enraged with the people of Thessalonica for an unreasonable tumult and murder of officers, ordered a slaughter of seven thousand citizens. The bloody order having been obeyed, Ambrose wrote a reproachful letter to the Emperor, excluding him from the services of the Church. The Emperor, attempting to enter the church, was met at the threshold and repulsed by the Bishop. The master of the world yield-

ed, and was admitted to the sacred privilege only after a penance of eight months. Ambrose died on Easter Eve, 397.

In 383, Theodosius called a conference of Catholics and Arians, to bring about an agreement if possible. The story of the old Bishop and the Emperor's son is told by Sozomen, that the "old and homely man, Bishop of an inconsiderable town, after having saluted Theodosius with great reverence, turned to the heir of the Empire, Arcadius, who had lately been declared Augustus, stroked his head, and spoke to him, as if he were a boy of ordinary rank. The Emperor, indignant at this disrespect, ordered that the Bishop should be turned out; whereupon the old man told him that even so would the Heavenly Father be offended with those who refused to His Son the honour they pay to himself. Theodosius saw the Bishop's meaning" and begged his forgiveness, and the Arians "were kept at a distance." During the remaining years of the reign, severe edicts were issued against heretics.

In 385 took place the execution of Priscillian and others, for heresy, under Maximus. The act was strongly condemned by Saint Martin and Saint Ambrose. At this time "the fathers were against punishing heresy with death."

In 391, the Serapeum, the Temple of Serapis, in Alexandria, was destroyed by order of the Emperor. When the enormous idol, adorned with jewels and overlaid with gold and silver, was struck, a swarm of

rats issued from the head and derision succeeded consternation. Paganism had been tolerated by the Christian Emperors, but, seeking recognition and privileges from Theodosius, was met and defeated by Ambrose. Theodosius afterward, in 392, forbade heathen rites. The heathen religion gradually failed, about the close of the fourth century, by the withdrawal of public aid, a striking contrast to Christianity, which, on the other hand, gained under persecution.

Christianity spread even during the polemical troubles of the fourth century. It was established in Iberia (between the Black and Caspian Seas). It was also planted in Persia, where it was persecuted, and thousands were martyred. Saint Athanasius sent a Bishop into Abyssinia, which had been Christianized by captives. The story of two youths spared from a massacre gives the origin of its conversion. Early in the fourth century, a scientific expedition to that country was returning. Landing in search of water, the party was attacked, and all but two youths were slain. They were advanced to office, and finally to the regency. One then returned to Tyre, where he became a presbyter. The other, who had already introduced Christianity, applied to Athanasius for a Bishop, and himself was consecrated.

Monasticism grew rapidly in the fourth century. Large communities flourished in Egypt and Syria. The extravagance of the Solitaries is seen in such tasks as struggling to remove a huge rock, watering a dry stick twice a day from a distance of two miles, overcom-

ing natural affection, burning letters from home, and living like wild beasts in the desert, proceeding even to self-torture.

Community life, originating with Pachomius, enjoined absolute obedience to the abbot and a common ownership. Manual labor was required among the Egyptian monks. The salutary rules of Saint Basil required their living in community, with a formal profession at entrance, combining practical industry with religious exercises, and missionary work among the heathen. Popular reverence for extreme asceticism caused many pretenders. Assuming to attain perfection, they would feign madness, and show, by absurd behaviour, their contempt for the world. Wild beggars played the part of fanatics. The most curious extreme was shown in the pillar-saints, or Stylites, about the beginning of the fifth century. Symeon Stylites, the first of these, dismissed from his monastery because he bound himself so tightly and so long with a rope around his body that the blood was forced out and then refused to have the wounds healed, withdrew to a place near Antioch, where, after living ten years in a narrow pen, he built a pillar and dwelt on top of it, in a space a yard in diameter. He removed from one pillar to another, always increasing the height, until the last of them reached to forty cubits, about sixty feet. In this way he lived thirty-seven years, offering up prayers. His neck was loaded with an iron chain. In praying he bent his body, with the forehead almost to the feet, with incessant repeti-

tions of the movement. He ate once a day sparingly, and fasted through Lent. Tempted once by the devil to ascend up to heaven, Elijah-like, he raised one foot to enter the chariot, when, as he made the sign of the cross, the tempter vanished, leaving him with an ulcer in his thigh, and ever after for penance Symeon supported himself on one leg. He died at the age of seventy-two. His fame attracted crowds. His body was carried to Antioch to serve as a defence in place of the wall, overthrown by an earthquake. An imitator, Daniel, near Constantinople, lived thirty-three years from the year 461 on a similar pillar, until he died at the age of eighty. His feet were covered with sores and ulcers. No one knew how he was fed. The winds sometimes stripped him of his rags and almost blew him off. Sometimes he was covered with ice and snow until Leo built a shed over him. He was regarded as an oracle and visited by kings.

The chief sees in the early centuries were Rome, Alexandria, and Antioch. In the fourth century Constantinople was added. The rise of the Papal power was because of its seat at the Capital. And chiefly, through Arianism and other divisions of the Christian Church, every party courting the alliance of the West, and the Roman Bishop being the chief pastor in the Western Church, there was reference to Rome as arbitrator. Rome was steadily orthodox. The jurisdiction of the Bishop of Rome was middle and lower Italy and adjacent islands.

Celibacy, in the fourth century, was voluntary.



An unsuccessful attempt was made to enforce it at the Council of Nice.

Churches at first were copies of Roman basilicas. The cruciform plan, with cupola over the intersection, arose in Constantinople.

John (*Chrysostom*) was born at Antioch about the year 347. He was educated by a pious mother, Anthusa. He was ordained Deacon in 381, and Priest in 386. He was noted for his eloquence. Selected by the Emperor for Bishop of Constantinople, he was consecrated in 398. He was greatly influential in converting Arians and pagans, reformed luxury in the Church, devoted his own income to charity, lived in the utmost simplicity, and made enemies by attacking the vices of the Court. Theophilus, an unworthy Bishop of Alexandria, was jealous of Chrysostom, and held a Council of his partisans near Constantinople, which condemned him. The Emperor ratified the sentence and banished him, but alarmed by the outcries of the people soon recalled him (A.D. 403). Again accused on various pretexts by his enemies, he was again banished by the Emperor (A.D. 404), and sent to the mountains near the eastern limit of the Empire. Here he remained three years, engaged in missionary labors and corresponding with the Church in various lands. He was upheld by the Bishop of Rome. His enemies caused him to be sent to a more secluded place, and on the way he died from exposure (A.D. 407) at the age of sixty. His remains were transferred to Constantinople in the year 438.

## FIFTH CENTURY.

AUGUSTINE, born in 354 in a city of Numidia, in Africa, was trained by a devout mother, Monica, and thoroughly educated. For a while he embraced the doctrines of the Manichæans, and then became a sceptic. He resided a while in Rome, and then went to Milan as a teacher of rhetoric. His mother joined him there, solicitous for his conversion. Here he fell under the influence of Saint Ambrose. He was led to the study of the Scriptures, and was baptized by Ambrose, Easter Eve, 387. He returned to Africa, lived three years in retirement, was ordained Priest in 391, made Bishop of Hippo in 395, and held the see for thirty-five years. He was a voluminous writer of Christian treatises. “*De Civitate Dei*” was his greatest work. He held controversies with the Donatists, who had many Bishops. This sect was strong, but much divided. A conference of Catholics and Donatists was called by the Emperor at Carthage in the year 411. About two hundred and eighty Bishops assembled on either side. No agreement was arrived at. The Donatists were condemned by the civil power, and thenceforward lost their prominence. Augustine held a controversy with Pelagius, whose heresies relating to original sin troubled the Church. Pelagius was born in Britain. He

had many adherents; but they were condemned by synods in various parts of the Church. Augustine taught predestination and election. He died in the year 430, during the siege of Hippo by the Vandals.

In 410, Rome was sacked by the Goths, who were Arians, under Alaric.

Theodosius II. (or The Younger), a weak but just prince, who reigned from 408 to 450, made war with Persia to protect the persecuted Christians there.

*Nestorius*, Bishop of Constantinople in 428, persecuted the heretical sects. He denied the title *θεοτόκος* (mother of God) to the Blessed Virgin. Great controversy arose on this subject. Cyril, Bishop of Alexandria, an envious and severe man, but orthodox, bitterly opposed him, and persuaded the Bishop of Rome to condemn him. Many Bishops engaging in the disputes, Theodosius called the *Third General Council*, which met at Ephesus at Whitsuntide in the year 431, about two hundred Bishops being present. The Council was turbulent. Nestorius was condemned. The sentence was ratified by the Emperor, influenced by Cyril. Nestorius was banished and died in exile. His opinions, however, spread through the East, particularly in Persia.

In the year 448, *Eutyches*, abbot of a large monastery near Constantinople, was accused and condemned of heresy in relation to the two natures of Christ. In 449 a Council of one hundred and twenty Bishops met at Ephesus, presided over by Dioscurus, Bishop of Alexandria, a corrupt and arbitrary man. The coun-

cil was violent in its character. It acquitted Eutyches, and roughly condemned his opponents. It was called the "Latrocinium," or Robber Council.

The *Fourth General Council* was held at Chalcedon in 451, six hundred and thirty Bishops being present. Leo of Rome endeavoured to have it held in Italy, but was overruled. Dioscurus was deposed and banished, on account of his heresy and of his injustice and immoralities. The Council confirmed the Creed of Nicæa, and defined the Church's doctrine in regard to the two natures of Our Lord. Canons were passed regulating precedence of sees. Leo (the Great), who was present by legates, afterwards objected to these canons as affecting the dignity of Rome, but was finally pacified. He held the see from 440 to 461. He laboured to increase its power, which was much advanced in this century. Claims of universal supremacy now began to be made, which Africa stoutly resisted. The Eastern Church was much weakened by its dissensions.

In 452, Attila, invading Italy, was induced to withdraw by Leo, who paid him large sums of money. In 455, Rome was sacked by the Vandals. Leo obtained some grace for the vanquished. Captives were carried to Africa, where the Bishop of Carthage ministered to their wants.

There were British Bishops at a Council in Arles in the fourth century. Some doubt their having been at the Council of Nice. Britain was orthodox. The Saxon invasion of the fifth century drove the Chris-

tians into the mountains of the West. The conversion of Ireland was accomplished during the first half of the fifth century, by *Patrick*. He had been carried captive to Ireland at the age of sixteen, and released after six years (A.D. 431). He was consecrated Bishop of the Irish, and returned to Ireland and laboured among the heathen with great success until his death in 493.

Saint Severin laboured to preserve the Faith in Southern Germany (454-482). He declined the Episcopate.

In 457, the Emperor Leo was crowned by a Patriarch, the first instance of such solemnity. He obtained by correspondence (without the inconvenience of a Council) a general expression of the provincial Bishops in favour of the decisions of the Council of Chalcedon, which were disputed in Alexandria.

In 484, Felix III. of Rome, in a dispute over rival candidates for the see of Alexandria, undertook to anathematize and depose Acacius, Patriarch of Constantinople. A schism between the East and West followed for thirty-five years, until 519.

In 493, the Goths became masters of Italy.

In 496, Clovis, the founder of the French monarchy, was converted to the orthodox Christian faith. His Queen, Clotilda, was a Christian.

The Vandals, who were Arians, invaded Africa, and cruelly oppressed the Catholics in the last half of the fifth century. Many Bishops were banished, and Arianism was forced upon the people. This rule ended in 534.

## SIXTH CENTURY.

IN 512, riot broke out in Constantinople from an attempted addition to the Trisagion. More than fifty years before this, the story arose that, during prayer on account of an earthquake, a child was miraculously caught up and heard the heavenly host singing, "Holy God, Holy Mighty One, Holy Immortal," to which form Peter, the Fuller, a Monophysite (maintaining one nature only in Christ), added the words "Who was crucified for us." The attempt to introduce these additions in 512 caused a tumult. Processions singing one form met bands singing the other, and the parties fell to blows. A monk's head stuck on a pole was paraded about as that of an enemy to the Trinity. Houses were destroyed. The Emperor was almost forced to abdicate.

In 525, the Emperor Theodoric, an Arian, sent John, Bishop of Rome, to Constantinople to obtain from the Emperor Justin toleration for Arians. John was received with great honours.

In the period between 533 and 540, the Vandals, enervated by luxury, were conquered in Africa by Belisarius, and with their extermination, Arianism, which they professed, was extinguished there.

In 554, the Gothic monarchy in Italy was over-

thrown, and with it Arianism disappeared from that country for a time.

The Emperor Justinian, in 544, dedicated Saint Sophia, which had been burned after its original construction by Constantine. The dome of the church was afterwards injured by an earthquake, and he repaired and rededicated it in 562. Justinian troubled the Church by edicts against old errors, condemning writings a century old and reopening settled questions. To determine them the *Fifth General Council* met at Constantinople, under Justinian, in 553. One hundred and sixty-five Bishops attended. The "Three Articles" were condemned. They were certain treatises written by writers suspected of Nestorianism. Pope Vigilius, who was detained in the East, refused to be present, but afterwards gave his consent to the decrees.

In 551, tumults and bloodshed took place in Alexandria between the rival sects of Monophysites. Agreeing as to *one* nature in the Divine Christ, they quarrelled on the question whether our Lord's body were incorruptible, the same before as after the Resurrection, as maintained by the Aphthardocetæ, or corruptible as held by the Phthartolatræ, "the worshippers of the corruptible." The Eastern Bishops for the most part professed "that in all blameless affections the Saviour's body was like to ours." A great part of the city was burned down. Such dissensions induced the decline of the Egyptian Church, which was largely Monophysite. Thenceforth it became Coptic (Egyp-

tian), leaning to divers heresies and alienated from the rest of the Church. In like manner, the Syrian churches were disturbed by differences on minor points relating to the Incarnation, and were alienated from the Greek and Western Churches. The liturgies in these times of discord were the great conservative element.

Nestorian Christianity was established in Persia in the sixth century. Persian missionaries were sent into various parts of Asia, even into China. A Nestorian monk, in his travels, in 522 found Bishops and clergy of his sect in India.

*Saint Benedict*, in Italy, lived from 480 to 543. At the age of fourteen, he took refuge in a cave and spent three years in retirement. He was elected abbot of a monastery, but gained the ill-will of the monks, by his efforts to reform them. When they attempted to poison him, he left them. He built the monastery of Monte Cassino, on the site of a heathen temple. In 529, he established the "Benedictine Rule," a wise regulation for the monks, which was extensively adopted. He prescribed manual labour, the order of services, etc., temperance in living, obedience to superiors. In later ages, the Benedictine cloisters were great conservators of learning.

In 563, the Lombards conquered Northern Italy, bringing back Arianism, which, at the same time, declined in Spain.

In 563, *Saint Columba*, an Irish abbot, went to Scotland, and laboured as a missionary until his death



in 597. He established a famous monastery and school in the island of Iona.

The power of Rome increased in the fifth and sixth centuries. This resulted from its increase in wealth, from its steady orthodoxy, making it an arbiter while the East was distracted by dissensions, and from the overweening ambition of its Patriarchs. The title of Pope was not exclusively given to the Bishop of Rome at this time.

During the fifth and sixth centuries, corruptions in living crept into the Church of the West. Celibacy of the clergy grew in favour. It was not absolutely enjoined, except locally, in some synods. Saint-worship and reverence of images began to be introduced, as well as the worship of the Blessed Virgin (perhaps a reaction from Nestorianism), and many other superstitions. The later corruptions of the Roman Church in regard to the Lord's Supper had not yet been generally introduced. Chrysostom, during exile, had declared in his writings against such doctrines. Pope Gelasius (about 492) condemned communion in one kind.

Learning declined from about the middle of the fifth century.

In 589, an Irish monk, Columban (born 560), went into Gaul and founded monasteries in regions where the ancient Christianity had decayed. He established strict rules, *e.g.*, the entire mortification of the individual will and corporal chastisement. He went also on a mission into Switzerland. He died in 615.

*Gregory the Great* was born in 540, of a family of rank and wealth. He gave all to found monasteries. He gave his family mansion at Rome for a monastery, where he lived and practised great austerities. With great reluctance to receive the office, he was consecrated Pope in 590. The age was one of great depression in Church and State. The Lombard invasion wasted the land. Their destruction of churches and monasteries produced a general decay of morals and discipline. Gregory laboured for the interest of religion. Some eight hundred and fifty of his letters are preserved. He regulated the services and music of the Church. His Sacramentary reduced into one volume the sacramental rites of the Church, including the Liturgy, to which it gave substantially the form since observed. In it he embodied the collects of the Ancient Church, improving old and adding new ones. He introduced the Gregorian Tones. His simplicity of living was monastic. With the wealth of his see at his command, he extended his charities systematically. He widened the papal power, but was remarkably free from personal ambition. He treated the Eastern Patriarchs as independent and equals. In 594, he wrote to the other Patriarchs, objecting to the title "œcumenical" assumed by the Bishop of Constantinople. He claimed that none of them should call himself "Universal Pope." He was successful in bringing back separatists to the Church. His toleration extended in general to those not members of the Church. He protected the Jews in their religion.

British Christianity had been almost extinguished by the Saxon invaders. The story of Gregory and the Anglo-Saxon captives is laid in the period before his consecration. Seeing some comely youths exposed for sale in the Forum, he was told they were "Angles." "In truth, they have angelic countenances," he answered, "and it is a pity they should not be co-heirs with angels in heaven. What is the province," he asked, "whence they come?" "Deira," was the reply, that is, Northumberland. "It is well," said he. "De irâ, snatched from the wrath of God and called to the mercy of Christ. What is the name of their King?" "Ella." "Alleluia should be sung to God in those regions." He offered himself to go to them as missionary; but not until he was Pope and Ethelbert's marriage with the Christian princess Bertha opened a way for missionary work in England, could he carry out his wishes, and then Gregory sent Augustine and forty other monks there in 597. They entered Canterbury, where they found already built a church of the Roman-British period, dedicated to Saint Martin. There they worshipped. The King was baptized, and great numbers were converted. Augustine was consecrated the first Bishop of Canterbury. Liberal instructions were given him by the Pope, desiring him "to select from the usages of any churches such 'right, religious and pious' things as might seem suitable for the new Church of England, 'for we must not love things on account of places, but places on account of things.'" In 603, conference

was held with a number of British Bishops. Augustine wished them to adopt the Roman rule for Easter, and would permit them otherwise to retain their own ceremonies and customs. They disagreed.

Gregory left several important treatises. He condemned image worship. He died in 604.

The end of the sixth century divides early and mediæval Church History.

## SEVENTH CENTURY.

JERUSALEM was ravaged by the Persians about the year 611. Ninety thousand Christians were slain. Churches were destroyed. The Patriarch was carried off into Persia, with the relic venerated as the true Cross. In 615, the Emperor Heraclius defeated the Persians, and restored the Cross to Jerusalem. "The event was commemorated by a new festival," the Feast of the "Exaltation" of the Cross.

*Mahomet* was born at Mecca in or about the year 570. His visionary character showed itself in a temper "naturally mystical and enthusiastic. He was subject to fits and melancholy. In lonely meditation in a cave, he was excited to declare himself a revelator. Perhaps he was self-deceived. The Koran is taken partly from the Jewish and Christian Scriptures. It insists on the unity of the Godhead. Mahomet admitted the Messiah as a prophet, but inferior to himself. He inculcated austere virtues and limited polygamy. Persecuted by the Arabs, he fled to Medina in 622, being "the Hegira," or flight, and there his power increased. He propagated his faith by the sword, and in 630 took Mecca. His promises to his warriors included not only rapine and lust, but the assurance of bliss in a sensual paradise. Wonder-

ful successes crowned their enthusiasm. Mahomet died in 632, but Syria and Egypt were subdued by his successors. Jerusalem fell in 637, and the Mosque of Omar was built on the site of the Temple. Then Persia and Asia Minor were conquered. Carthage and North Africa were subdued in 698.

A wide discussion arose, about 616, on the subject of "Monothelism," or one will in Christ. East and West were opposed on the doctrine. In order to avert a rupture with the Monophysites, which would be politically disastrous, the Emperor favoured the belief in the "one will." One side—the Monothelite—asserted that "as the Saviour's person is one, He could have but one will." The other answered: "As He is both God and man, each of his own natures must have its proper will." In 649, Pope Martin held the First Lateran Council, in which the Monothelite doctrine was condemned, and those who held it severely anathematized. Among them were Paul of Constantinople and many others. The civil authority being offended by this open contempt of the imperial position, Pope Martin was imprisoned, cruelly treated, and died in exile.

The dissensions increasing, Constantine IV. called the *Sixth General Council*, which met at Constantinople (A.D. 680), nearly two hundred Bishops attending. This Council was remarkable for its quiet and dignity. The Patriarch of Constantinople was in agreement with Rome against the doctrine of only one will in Christ. The attempted miracle of a Monothe-

lite monk is curious. He undertook to prove the truth of his cause by raising a dead man to life. He claimed to have seen in a vision a "person of dazzling brightness and terrible majesty," who told him "that whosoever did not confess a single will and theandric operation was not to be acknowledged as a Christian." A corpse was then brought in. "Polychronius laid his creed on the dead man's breast, and for a long time whispered in his ears; no miracle, however, followed." Persisting in his confidence, the old monk was deposed amid shouts of anathema. Monothelism was condemned, and among others Honorius, a former Pope, who had died in 638, and held the doctrine, was anathematized. Popes did not then claim to be infallible. Leo II. and his successors for a thousand years accepted and repeated this anathema. The next Emperor, Justinian II., called a synod, which passed many canons, some of them displeasing to Rome. This alienated the Western Church.

A usurping Emperor, in 711, was a Monothelite, and favoured the heretics. He imposed the doctrine on the Eastern Church, which easily submitted, but the Western resisted. Catholicism was restored in the East in 713. Thenceforth the condemned heresy was supported only by the community called the Maronites, in Syria. They afterwards conformed to the Latin Church in 1182, at the time of the Crusades.

In spite of Gregory's disavowal of supremacy, in 594, it was assumed by Pope Agatho at the time of the Sixth General Council (about 680), and thencefor-

ward by his successors. The Emperors in the East, occupied with the Saracen invasions, left more power in the hands of the Popes, who now began to act like princes. The Spanish Church, after its reformation from Arianism (*circa*. 570), was independent of Rome. After the Mahometan conquest (710) of Spain, the Christians there, in their distress, sought a closer alliance with Rome.

The Church in France was also independent during the seventh century. It grew corrupt, however, and wealthy, mingling in political affairs, its wealth inviting unworthy persons into the ministry.

In England, the Ancient and the Roman clergy, though differing in ceremonies, united in converting the Anglo-Saxons. Paulinus I., Archbishop of York, withdrew from his see in 633, and the Kingdom of York relapsed into heathenism. Oswald, a Christian, became King in 635. He invited a Bishop from Iona, in Scotland, a stern man, who remained but a short time and retired discouraged with their obstinacy. The Fathers of Iona then caused the gentle and patient Aidan, one of their number, to be chosen and consecrated Bishop. He came to Oswald, who aided him in his missionary labours. A monastery similar to Iona was established in the island of Lindisfarne. Many of the clergy came down from Scotland to join in the work. The high character of the Bishop and clergy, "their zeal, gentleness, humility and simplicity, study of Scripture, freedom from selfishness and avarice, boldness in dealing with the great, tender-



ness and charity toward the poor, their strict and self-denying life" obtained the reverence of the people. Their great success in evangelizing a large part of England followed.

Collisions with the Roman clergy, chiefly in regard to the date of Easter, were inevitable. A conference was held. The King decided for the Romans, on the ground that to Saint Peter were given the "Keys of the Kingdom of Heaven."

In 668, Theodore, a native of Asia Minor, was consecrated Archbishop of Canterbury. The churches of the Anglo-Saxon Kingdoms were united under him. He established schools, and cultivated the arts. Wilfrid, Bishop of Northumbria, having fallen under his and the King's displeasure, Theodore superseded him, divided his diocese and appointed new Bishops for the sees. Wilfrid went to Rome for redress. He was sustained by the Pope, and sent back to England, but was imprisoned by King Egfrid, of Northumbria, who resisted the Papal decrees.

Disputes as to the time of Easter ceased in the eighth century, the British Church conforming to the general usage.

During the seventh century, large stone churches were built and monasteries endowed, some of which became corrupt.

The *Venerable Bede* lived from 673 to 734. He spent his whole life in the Abbey of Wearmouth. He was distinguished for his labours in the department of Church History and of general literature.

In the seventh century, missionaries from France, Britain, and Ireland laboured among the heathen Germanic tribes. An Irish Bishop, Kilian, was murdered. Amandus, a Frenchman, retired in discouragement. Eligius was long noted for his sanctity and charity. Many were martyrs.

## EIGHTH CENTURY.

THE veneration of pictures and images having become excessive, the Emperor Leo III., the Isaurian, undertook a forcible reformation. In 724, he issued an edict against images. It roused the popular indignation. Germanus, Patriarch of Constantinople, defending them, resigned his see (730). The clergy were roused, and the Emperor shut up the schools. A famous champion of images was John of Damascus, who afterwards became a monk of the monastery of Saint Sabbas. Pope Gregory II. rejected the edict, and took high ground against the Emperor, who was politically weak in Italy. Disturbances arose. Exarchs were expelled or killed. Leo could only confiscate some of the Pope's revenues. He was succeeded in 741 by his son Constantine V. (Copronymus), an able and cruel Emperor. He wished to assemble a General Council in 754, but gathered only the local Bishops, without any of the Patriarchs. They were all in his interest, and denounced the use of pictures and images, requiring that all such should be removed. They anathematized religious art. The Emperor issued decrees to that effect, and rigidly enforced them. He was resisted by the monks, who were cruelly persecuted. Monasteries were destroyed, and their inmates

insulted and sometimes put to death. The Patriarch Constantine was tortured and murdered. The Emperor died in 775.

*Saint Boniface*, Apostle of Germany, originally named Winfrid, was born in Devonshire about 680, of a rich and noble family. Early imbued with the missionary spirit, he went in 716 to Frisia; but political disorders compelled him to return. He declined the office of Abbot of his monastery. Assisted by Daniel, Bishop of Winchester, he went to Rome in 717. The Pope sent him with authority to Germany. Among the wild tribes he made many thousand converts. The Pope recalled him and consecrated him Bishop. He returned to Germany with letters to Charles Martel (who in 732, by his victory at Poitiers, drove back the Saracens from France). Charles received him coldly, but allowed him to labour beyond the Rhine. He was troubled by irregular missionaries from France and Ireland. He cut down the sacred oak of the Hessians, and with it erected a chapel. He met with rapid success. He was made Archbishop, and established churches and monasteries, and organized dioceses. He founded the Abbey of Fulda in 742, under a rigid rule. Here he intended to remain and be buried; but after his seventieth year he went out again as a missionary Bishop among the pagans of Frisia (Holland). He baptized many converts, but was set upon and massacred, with all his companions, in 755. His body was taken to Fulda. Notwithstanding his zeal for the Papal See, he remonstrated with the Roman Church

for some errors in its teaching and practice. In 740, Pope Gregory III. urged Charles Martel to send him aid against the Lombards, who threatened Rome. In 754, Pope Stephen applied personally to Pipin, King of the Frankish nation, who sent relief. The Papacy became independent of the Eastern Emperors.

*Charlemagne*, son of Pipin, overthrew the Lombard dominion in 773, and became master of Italy. In 800, he was crowned Emperor of the Franks by Leo III. (at Saint Peter's). His noble character was in general "mild, open and generous." He subdued the Saxons (785), who were afterwards Christianized. Revival of learning took place under Charlemagne. He invited Alcuin from England to teach the royal school, and provided also for popular education. His care provided for multiplying correct copies of the Holy Scriptures, also for the Ritual of the Church. The hymn, "Veni, Creator," has been attributed to him. He paid great deference to the Popes, but retained the political power for himself.

On the death of Copronymus, in 775, his wife Irene reigned. She opposed the Iconoclasts, and procured a Council to be summoned, which met at Nicæa in 786. The only Patriarch there was Tarasius of Constantinople. Bishops of opposite views were not invited. The Pope sent delegates. The views of Constantine's Iconoclastic Council were denounced. Declarations were set forth in favour of reverence of images. The "images" were paintings and mosaics, not sculptures. There were then no representations of the Trinity.

Irene was a woman of detestable character, who caused her own son to be dethroned. Commotions between the parties favouring and denouncing images continued.

The decrees of the Second Council of Nicæa were sent to Charlemagne, who, with Bishop Alcuin and the English Bishops, opposed them and issued a treatise against them, called the "Caroline Books," full of wise and temperate reasoning. A Council at Frankfort, in 794, set forth the same views against image-worship, in opposition to Rome and to the Eastern Church. The heresy of "Adoptionism" appeared in Spain in 783, in reference to the incarnation of Christ. It asserted that our Lord's humanity was adopted to Divine Sonship. The "Filioque" had been added to the Creed at the Third Council of Toledo, in 589. In 809, a synod in Aix approved the addition, but the Pope, Leo III., though agreeing with the doctrine, opposed its insertion into the Creed.

The heresy of Paulicianism flourished from 653 to 871, chiefly near the Euphrates. A sect was formed without a regular ministry, but with many doctrines derived from Christianity. They were persecuted by the Catholics. Becoming political enemies, they were finally conquered by the Emperor Basil. In the eighth or ninth century, a forgery appeared, which asserted a donation of civil authority to the Popes from Constantine I.

Organs were used in Church service about 660. One was erected in Winchester Cathedral in the tenth

century, which required seventy men to blow it. Bells were introduced by Sabinian, the successor of Saint Gregory (604-6). Their baptism was forbidden in 789.

Great strictness was enforced in the seventh and eighth centuries, in the observance of the Lord's Day, which was honoured, not as the Sabbath, but as a Christian festival. The growth of superstition showed itself in the adoration of saints, in the passion for relics, in pilgrimages to Rome, to the Holy Land or to shrines, in penances, and in ordeals to decide questions by combats and like tests.

## NINTH CENTURY.

CHARLEMAGNE died in 814. He was succeeded by his son, Louis, the Pious, an amiable but rather weak prince. Louis crowned himself from the altar. The Pope objected, and on assuming some princely function was reproved by the Emperor. Reconciliation followed the Pope's apology.

Louis made reforms in Church and State. He restored property alienated from the Church, and checked pomp in the clergy. In 823, Lothair was appointed to succeed his father, Louis. He was crowned both by the Emperor and by the Pope. Louis checked the pretensions of the latter, and corrected some abuses of the Papal administration. He reserved to himself the choice of the Pope in contested elections. His sons rebelled against him, and he was deposed for a third time, but was restored. He died in 840.

Leo V., the Emperor in the East, in 813, renewed the Iconoclastic troubles, taking part against images. He was opposed by a priest, Theodore, the Studite. Conferences and controversies arose between them. Nicephorus, the Patriarch, was deprived, and an unworthy successor appointed. Theodore, being defiant and irrepressible, was banished and cruelly treated. Harsh measures were used by the Emperor's party



against their opponents. Michael, the Stammerer, a general of Leo, a coarse, illiterate man, excited a conspiracy in which the Emperor was murdered in chapel on Christmas Day, 820. Michael was crowned Emperor, with the exultation of Theodore. The new Emperor refused to decide between the parties, and tolerated them both. Theodore became violent again, was banished, and died in exile.

In 829, Michael was succeeded by his son, Theophilus, who had been well educated. An Iconoclast, he ordered the removal and destruction of pictures and images, and cruelly treated their advocates. He died in 842.

Under Theodora, his Empress, Iconoclasm was suppressed, and the opposite party favoured. Since then, reverence of images (not sculpture) has been retained in the Eastern Church.

In this controversy, the Church in France took middle ground, and endeavoured to mediate. In 814, Claudius, Bishop of Turin, a fierce Iconoclast, rejected all pictures, crosses, etc., from his churches.

About the middle of the sixth century, a standard collection had been made of the canons of General and other important Councils, including certain decrees of the Bishop of Rome. Between 830 and 850 were published the "*False Decretals*," an addition to the above, pretending to be letters and decrees of the earlier Popes. They contain anachronisms, but were by many received as genuine. They greatly exalted the Papal power, and set up the hierarchy beyond the

reach of the civil law. The extraordinary claims of the Papacy rest largely upon these forgeries.

The breaking up of the Frankish Empire, about the middle of the ninth century, added to the political power of the Popes, who became arbiters in controversies. About this time occurred the ravages of the Northmen, piratical crews who were a terror to the coasts of Europe, plundering everywhere, destroying churches and monasteries, and almost driving out Christianity. Jealousies among the Frankish nobles prevented their making head against the common enemy.

In the South, the Saracens pressed their conquests by way of Sicily, penetrating even to Rome.

The Eucharistic controversy began in 831. A monk, Paschasius Radbert, wrote a treatise, improved in 834, setting forth the doctrine of Transubstantiation. He was opposed by another monk, Ratramn, and by most of the theologians of the age, but was supported by *Hincmar*, a prominent French ecclesiastic, born in 806, and consecrated Archbishop of Rheims in 845. He was a powerful defender of the rights of the Church and of his sovereign against the growing claims of the Papacy.

In the controversy as to Predestination, Gotteschalk, a student of Saint Augustine's works, stubbornly maintained the doctrine. Hincmar bitterly opposed him, and caused him to be punished by flogging and imprisonment. The treatise of John Scotus was the most remarkable against predestination.

Much feeling was excited by this controversy. In 869, Gotteschalk died in prison, where he had been defiant twenty years.

Nicolas I. became Pope in 858. A man of great force of character, he advanced the Papal over the political power. He appealed to the forged decretals to support his assumed authority over Kings and distant Metropolitans. His successor, Adrian II., attempting to interfere in political affairs of France, was boldly rebuked by Hincmar, and forced to retract (869). The case of Irenæus, in the second century, exhorting Victor to moderation in his imperious claims (Robertson, I., v., 73) was a precedent for such mediation. Pope Adrian soon after drew down upon himself another rebuke from Hincmar and Charles the Bald, on his interference in behalf of an unworthy Bishop, Hincmar the Younger, nephew of Archbishop Hincmar. In this affair, the Archbishop wrote a denial of the Papal claims, as resting on the forged decretals.

Charles the Bald was crowned Emperor by Pope John VIII. in 872. In 876, Hincmar and other French Bishops successfully resisted the attempted encroachments on their rights by this Pope, with whom the Emperor sided, and who appointed a primate over Hincmar and ordered appeals to Rome.

During the reign of the Eastern Emperor Michael III., called "the drunkard," Ignatius, Patriarch of Constantinople, who was consecrated in 846, fell under the displeasure of a corrupt Court and was ban-

ished. Photius, a man of great learning, was appointed to his place. An irregular deposition removed Ignatius, who would not resign, and was beaten and imprisoned. An appeal was made to Rome by the partisans of both Bishops. Pope Nicholas wrote in an arrogant style, provoking opposition from the Eastern Emperor and Church. Violent correspondence and mutual anathemas were exchanged. The Pope favoured Ignatius.

The Bulgarians had recently been converted to Christianity. Their King, baptized by Photius, afterwards sent to the Pope for Bishops and missionaries. Photius strongly resented the Roman intrusion, and summoned a synod (867), which condemned the action of the Pope.

Basil the Macedonian murdered Michael and usurped the throne in 867. Photius was deposed, and Ignatius reinstated. His cause was affirmed by a Council, the Latins assisting. Soon after, Ignatius sent an Archbishop into Bulgaria, and ejected the Latin clergy, which gave rise to more sharp disputes with Rome, and "a violent collision would probably have ensued" had not Ignatius died in 877. Photius, who had been reconciled to Ignatius, was reappointed Patriarch. A Council was held, to which the Pope sent delegates with assumptions and demands, which were quietly set aside. John VIII. was violent, and sent a Legate to Constantinople, to insist that Bulgaria should be restored to Rome. The Legate was imprisoned for a month, and returned without success.

Christianity in Spain was tolerated by the Mahometan conquerors. In 850, a bitter persecution broke out, marked by bigotry on both sides. Many Christians courted martyrdom, in the fanatical spirit condemned by Saint Cyprian in the third century.

Moravia was Christianized from Bulgaria. Two brothers, Cyril and Methodius, were sent as missionaries from Constantinople, and met with great success. They translated the liturgy and portions of the Scripture into the Slavonic tongue. In 868, the Pope consecrated Methodius Archbishop of the Moravians. After some disputes, in 880, the liturgy in the local language was permitted by the Pope.

Christianity was introduced among the Danes and Swedes by efforts of Louis the Pious, the successor of Charlemagne. *Ebbo* was sent to Denmark in 822. He baptized the King. *Anskar*, the "Apostle of the North" (born 801), carried on the work there and in Sweden. He was a monk of enthusiastic character, who fancied he saw visions. He was consecrated Archbishop at Hamburg in 831. His church and monastery were burned by Northmen. He then went to Sweden, where he had great success. He died in 865.

## TENTH CENTURY.

THE tenth century, although unmarked by theological controversies, was a time of general religious decline. About the end of the ninth and beginning of the tenth, the Hungarians, a savage and pagan nation, overran a large part of Europe. The Carolingian dynasty fell to pieces by its own weight. Great power was held by the nobles, who were petty tyrants. Troubles from the Norsemen continued. In 911, Charles the Simple ceded to them Normandy, where they settled, and in time became a Christianized and civilized people. Corruption increased. The temporalities of the Church were made political rewards, and sees were objects of rival contention. The Papacy was also contested and occupied by men of evil life. Intrigues and murders disgraced the See of Saint Peter. "A rapid succession of Popes now took place." In a space of fifty years—from 904 to 955—there were twelve. It was the period of the "Pornocracy, when dissolute women held the disposal of the See." From 955 to 963, the Papal chair was held by John XII., a man openly corrupt and debauched. He broke faith with Otho, Emperor of Germany, who called a Council and deposed him. Then followed a time of commotion between rival Popes and parties, mixed

with state intrigues. Popes made with the Emperor's consent were opposed by Antipopes of the popular choice. Cruel punishments were inflicted upon their rivals by victorious parties.

Arnulf, Bishop of Rheims, broke his solemn oath of allegiance to Hugh Capet, and treacherously delivered that city to his enemy, Charles of Lorraine. In 990, the French Bishops appealed to the Pope against the treachery. John XV., influenced by presents from the accused, neglected the appeal. A Council was called near Rheims. Bold speeches were made against the Papal usurpations and corruptions. Arnulf was deposed and imprisoned. Gerbert, a man of high character and great learning, was appointed in his place. In 994, the Pope issued a mandate to the deposing Bishops, which was neglected; but the next year, he caused a Council to be held, which reinstated Arnulf.

In 999, Gerbert was raised to the Papacy by Otho III., Emperor of Germany, who had been his pupil. He took the title of Sylvester II. He died in 1003. From his astronomical and mechanical skill, he was accused of magic.

The Second Advent and the end of the world were expected in the year 1000, which was now near at hand. Men's minds were drawn away from their ordinary occupations. Some became reckless. Others gave heed to reform and charity. Multitudes made pilgrimages to Palestine, where the Lord was expected to appear.

## ELEVENTH CENTURY.

IN 1002, Henry II. was chosen King of Germany. A pious prince, he wished to become a monk. The story is told of the Abbot of Saint Vanne's that he admitted Henry "as a member of his own community, and immediately charged him, by his vow of monastic obedience, to return to the administration of the Empire, which had been committed to him by God." Political and ecclesiastical discords brought him to Italy, where he received the imperial crown. He put down a rival King and an Antipope. The Normans settling in Italy continued their robberies.

In 1033, Benedict IX. was made Pope. He was but ten or twelve years old. He was shamefully corrupt. In 1044, Benedict was expelled by Sylvester III. He then sold out to Gregory VI., and again resumed his see. Thus, three Popes at one time claimed the chair. Great disorders prevailed, revenues fell off, churches were in ruins. Henry III., the Emperor, interfered and set them all aside (1046).

*Dunstan* was born in 925. In early life, he was an ascetic. The story is related of his conflict with the devil, who put in his head at the window and suggested evil thoughts while the Saint was at his forge. Dunstan waited until the tongs were red hot, when he caught him by the nose and held him. He became



Primate at Canterbury in 960. He reformed the clergy and monasteries. He resisted the Pope, who ordered him to restore an Earl, excommunicated for an unlawful marriage, for which he had bought the Pope's mandate, permitting it.

Ireland had been overrun by the Danes in the tenth century. The Danes of Dublin were afterwards Christianized. About 1040, they sent to England for Bishops, and thus was introduced the Church of Rome.

Russia was converted by the Greek Church about the end of the tenth century. In 1051, a native Russian was made Primate.

Iceland was colonized from Norway in 874. Christianity, which half-civilized princes had attempted to plant by violence, did not prevail until propagated by Saint Olave, with milder measures, in 1000. It had a fixed Episcopate in 1056. About the same time, the Church was carried to Greenland. In 1276, it had sixteen Bishops. In the fifteenth century, the colony was wasted by pestilence, and exterminated by the Esquimaux; and Greenland was forgotten to Europe.

Church building revived in the Eleventh century. Saint Mark's, Venice, was finished in 1071.

Chivalry grew up in this age.

Henry III., Emperor of the Western Empire, claimed the privilege of nominating the Pope. On a vacancy in 1048, he appointed Bruno, who unwillingly accepted the insignia of office and set out for Rome. At Besançon, he was met by *Hildebrand*, a

monk of Cluny, who induced him to decline the appointment as from the Emperor, and submit himself to the free choice of the Italian priests and people. He did this publicly at Rome, entering the city as a pilgrim without the ensigns of the apostolic office, and was hailed as Pope, and known as Leo IX. (1049). Hildebrand was a reformer of the Church, chiefly from the corruptions arising from its civil connections.

A prominent man among the Roman clergy at this time was *Peter Damiani* (born 1007, died 1060). He was noted for his austerities. He practised and taught self-flagellation and clerical celibacy. He was eloquent. He wrote the life of one Dominic, who was given to excessive self-torture and to multiplied recitations of the Psalms, laying off his iron shirt only to chastise himself at the rate of a thousand lashes to ten Psalms, working off a year of penance with three thousand lashes, and five years with the whole Psalter, which he went through twice, in Lent three times, often ten, and once twelve times and over in twenty-four hours, accomplishing in a week the equal of a hundred years of penance for the sins of other men.

Leo IX. was active in reform. He enacted canons against simony, including fees and presents, and against marriage of the clergy. He set out on a tour of personal visitation and reformation. The story of Godfrey, Duke of Lorraine, illustrates his power. Godfrey was a rebel against Henry III. He had burned the Cathedral of Verdun. Leo excommunicated him. The prince, who had defied the Emperor,

bowed as a suppliant to the Vicar of Christ. Overawed by his presence, he submitted to public scourging before the altar that he might be readmitted to the Church. He obeyed the command to rebuild the Cathedral which he had burned, and himself laboured as a common workman at the masonry. Leo went to Rheims, entering the French King's dominion without his leave, and consecrated the Abbey Church of Saint Remigius to hold the sacred bones of the "Apostle of the Franks." He had summoned a synod to meet him there (1049). Bishops and clergy from England were present. Some Bishops were deposed for simony. A canon was passed, ordering that a Bishop should be the choice of clergy and people.

Leo at first obtained aid from the Emperor against the Normans, who were settled in Southern Italy and thence invaded the Papal dominions. The aid was soon withdrawn, and Leo himself led an army of his own against them; but was defeated and taken prisoner. The victors, however, approached him with awe, and he was well treated. He granted his captors certain privileges, including the lands they held or might conquer. Returning to Rome after nine months of "honorable captivity," he spread his couch in Saint Peter's, near his tomb, and died there before the altar, April 19, 1054.

An attempt was made in 1053 to compose the differences between the Greek and Latin Churches, such as common bread or unleavened in the Eucharist, modes of fasting, married or celibate clergy. Commissioners

were sent from Rome to Constantinople, but became violent against their opponents and anathematized them, and the separation continued (1058).

Clerical marriage had been the practice of the Church in Milan, whose clergy were a superior body of men to the rest of the Italian Church. Some fanatics, in 1056, began denouncing publicly this liberty of the clergy, and exciting mobs against them. The Pope sent Peter Damiani to hold a synod there. Great excitement arose on the part of the Milanese to defend the independence of the Church of Saint Ambrose. The synod, however, prevailed, through the eloquence of Peter, and established the Roman rule and practices.

A Council held at Rome in 1059, prohibited marriage to the clergy, and enacted that the election of a Pope should be first by the Cardinals, being then the seven Bishops of the Papal province, twenty-eight chief parish Priests of Rome, and afterwards some deacons, the whole number in 1586 being fixed at seventy.

After the death of Nicholas II. in 1061, there were intrigues over a new election. The Roman party, under Hildebrand, chose and installed Alexander II. A Lombardy party in the imperial interest chose Honorius II. There were bloody conflicts between the two parties, but a synod in 1062 decided for Alexander.

Great excitement was occasioned again in Milan, and also in Florence, in 1066, with bloodshed, over the question of a married clergy.

A noted man in those days was Adalbert, Archbishop of Bremen, who had great power over the King, Henry IV. Learned and influential, he was inordinately ambitious, and became very corrupt, selling preferments. He died in 1072.

Hildebrand, who had long exercised great power over the Papacy, was consecrated Pope in 1073, under the title of Gregory VII. He advanced the claims of the Papacy even beyond those of the false decretals. Bishops were to be deposed at his will, even Kings and Emperors also, and their subjects released from allegiance. There was to be no appeal from his decision. He boldly denounced the offences of sovereigns, requiring their reformation under penalties. In Council, he passed canons against simony and clerical marriage. Violent opposition and commotions were produced in France and Germany. To the dissolute Philip I. of France, he wrote severely, threatening to excommunicate and interdict him; but the King, while avoiding a conflict, opposed a sullen resistance, and no reformation followed. "At one time all the Archbishops of France were under excommunication." Henry IV., King of Germany, quarrelled with the Pope, who threatened him with excommunication if he were contumacious. The King, in indignation, caused a Council in 1076 to pronounce sentence of deposition against him. An insolent letter from the King was delivered to the Pope at a Papal Council. Gregory saved the messenger from violence, but excommunicated Henry and all the Bishops of his party,

deposing the one and suspending the others. Disturbances "rent all Germany into two hostile parties." Henry's power was on the wane. He determined to submit to save his throne. He went to Italy and, after deep humiliation at Canossa, was received by Gregory and absolved on hard conditions. Civil war broke out in Germany. There was a royal and a Papal party. As Henry had "resumed the insignia of royalty," the Papal party summoned a diet, and Rudolph was set up as King. The Pope supported him (1080), and repeated his anathemas against Henry. Henry retaliated by calling a Council, which elected an Antipope, Clement III. Rudolph was slain in battle. Gregory was alarmed, and relaxed some of his too rigid rules to conciliate sundry European powers. Henry besieged Rome three years, and entered it in 1084. The Antipope was enthroned, and Henry was crowned as Emperor. Gregory still held out in the Castle of Saint Angelo, and sent for aid to the Normans in Southern Italy. They suddenly appeared with a large army, before which Henry retreated. Rome was sacked and burned. Gregory afterwards retired to Salerno, where he died in 1085.

A controversy arose in the eleventh century in reference to the doctrine of Transubstantiation. One Berengar opposed the doctrine of a *material* change in the elements, while admitting a spiritual change. He was opposed by Lanfranc, the controversy being marked by much bitterness. Their treatises are extant. Berengar was condemned by several Councils,

and even forced to retract. He continued, however, to teach his doctrines, and had many followers. His teachings were a renewal of those of Ratramn in 834. Gregory, although not a supporter of Berengar's opinions, treated him kindly.

Severe conflicts between the Pope (Victor III.) and Antipope occurred about 1087, each in turn holding Rome.

Pilgrims to the Holy Land had long been greatly oppressed by Turkish bigotry. *Peter the Hermit*, about 1093, began to preach a crusade, and roused great enthusiasm. The Pope, Urban II., in 1095, held Councils on this subject in Italy, and also in France. Plenary indulgence was promised to the Crusaders. A fever of excitement ran through Europe. Disorderly crowds swarmed toward the East. The Jews were oppressed on the way. There was neither discipline nor military preparation. The first battle was fought near Nicæa. The Turks were victorious. Numerous victims fell to bigotry and false zeal.

More regular forces were then organized. *Godfrey of Bouillon*, with others from Germany and France, and Normans from Italy, set out. Nicæa was besieged, and taken in 1097. After a painful march through Asia Minor, Antioch was taken the next year; but provisions were recklessly wasted, and when the city was reinvaded by the Turks, there was great distress among the Christians. Suddenly came the discovery of "the Sacred Lance," which had pierced the

Redeemer's side. With this borne in front, a successful sally was made, and the dispersion of the enemy was effected.

The next year, the advance to Jerusalem was begun. The first attack was repulsed. Towers and battering rams were constructed and used, and Jerusalem was taken by assault July 15, 1099, Friday, 3 P.M. Fearful massacres and cruelties were inflicted on the part of the victors. A kingdom was organized, of which Godfrey was chosen King. He refused to be crowned with gold, where his Master had been crowned with thorns. His kingdom was established throughout Palestine. He adopted wise laws, famous as the "Assizes of Jerusalem." He died the next year, and was succeeded by his brother Baldwin.

In 1099, the Antipope was finally driven from Rome.

Henry, the son of the Emperor Henry IV. of Germany, rebelled, treacherously imprisoned his father, and compelled his abdication. The Emperor escaped. Civil war arose. The hostile armies of son and father were approaching each other, when suddenly Henry IV. died, on the eve of a battle, in 1106.

After the Norman Conquest of England (1066), the sees were filled with foreign Bishops, to the injury of the best interests of the Church. *Lanfranc* (vid. ante), Archbishop of Canterbury, in 1071, made great reforms. He favored clerical celibacy; but very many English Priests were married. William the Conqueror would not acknowledge the full claims of



the Pope. He would not promise fealty, nor allow his Bishops to be summoned to Rome. The Pope cited Lanfranc to the Papal city in vain. William imprisoned his brother, Odo, Bishop of Bayeux, against the remonstrances of the Pope. His successor, Rufus, plundered the Church, leaving bishoprics vacant that he might seize their revenues.

Lanfranc was succeeded by *Anselm*, a learned theologian of high personal character (1093). He accepted the Primacy unwillingly. There were constant disagreements with King Rufus, who wished to extort money from the Church. The King often came to an agreement and afterwards broke faith. Disputes in reference to homage due continued with his successor, Henry I. Anselm spent much time in France in retirement from his Archiepiscopate. He was everywhere highly respected. He died in 1109.

There were quarrels between the Pope and Henry V. in reference to the relations of the civil and ecclesiastical authority, such as the investing of Bishops by the King, and the seizing of Church revenues. The Emperor secured the concession that Bishops should be vassals of the crown, and not of the Papacy.

William of Hirschan reformed German monasteries (1069-91). He encouraged architecture, music, and the arts of ecclesiastical decoration among the monks. New monastic orders were founded, that of the *Carthusians* by Bruno in 1084. The legend is told of the cause of his retirement from the world that, when a pious and learned doctor was being carried to the

grave, the dead body raised itself and exclaimed: "By God's righteous judgment, I am accused." The rites were suspended for a day. On their renewal, he moaned: "By God's righteous judgment, I am judged." A day passed, and again he cried: "By God's righteous judgment, I am condemned." Rigid rules of coarse dress and spare diet, of flagellations, silence, and poverty were laid down for the order. They built the splendid monastery of the Certosa, near Pavia, in 1396. Though they became wealthy, they did not degenerate. The *Cistercian* order was widely diffused. It was distinguished by white dresses, and observed plainness of living and simple rites. Saint Bernard was an Abbot of this order. The order of the *Hospitallers* originated in Jerusalem about the middle of the eleventh century, in the hospital for the relief of pilgrims. During the Crusades, the brethren of the hospital became independent of their monastery, and formed an order, whose costume was a black dress with a white cross on the breast. They lived monastically, under vows, in 1113. About the same time, arose the military order of the Temple of Jerusalem. The *Templars* originated, in 1118, in a band of nine French Knights, who defended pilgrims going from Jerusalem to bathe in the Jordan. They lived under a discipline, half military, half monastic. The order soon numbered thousands of brave warriors, under one master. Rivalry revived a martial spirit in the Hospitallers, now become wealthy and strong. They were divided into Knights, Clergy and Serving

Brethren. They showed valor, but also became arrogant, and were expelled from the Holy Land for insulting the Patriarch and for non-payment of dues.

## TWELFTH CENTURY.

IN 1110, Henry V., of Germany, entered Italy with an army, and imprisoned the Pope and Cardinals. The Pope submitted, and agreed not to excommunicate the Emperor; but afterwards sanctioned such excommunication, when pronounced by others. Henry returned to Rome, and the Pope fled and soon after died. A new Pope and Antipope carried on the feud. In Henry's absence, discords appeared in Germany between the imperial and Papal parties. A concordat was completed in 1122, both parties making concessions.

Henry died in 1125, leaving no natural heir. A great assemblage of nobles and people met to elect his successor. Lothair was chosen. In 1130, rival Popes were chosen by Roman factions, viz.: Anacletus II. and Innocent II. The former is held as Antipope. Anacletus was corrupt, and gained the power in Rome. Innocent went to France. He was supported by Peter the Venerable, Abbot of Cluny, and by *Saint Bernard*, Abbot of Clairvaux.

Bernard, born 1091, was devoted to a religious life by a pious mother. He persuaded his whole family to the monastic life. He founded Clairvaux, an offshoot from the Cistercian Abbey. He adopted a rigorous rule. The excessive mortification of Bernard ren-

dered his life in danger. He was powerfully eloquent, and of great influence.

The disputes of the rival Popes came before Lothair. Innocent was acknowledged by the Emperor, whom he crowned. Lothair accompanied him to Rome. Bernard favoured Innocent, and aided him by his eloquence. The death of the Antipope in 1138 left Innocent's claims unquestioned.

Bernard opposed the brilliant Abelard, a popular teacher of philosophy and a speculator in theology, and caused him to be condemned for heretical opinions by a Council and by the Pope.

Arnold of Brescia, born in 1105, preached against the corruptions of the clergy. He would strip the Church of its great wealth and privileges. His doctrines were received by the people at Rome. Republicanism "of the ancient Roman model" grew there, and led to a revolt against the Pope (1143). Eugenius III. was expelled from Rome in 1146.

Dissensions and luxury weakened the Latin kingdom in the East. Edessa was captured by the Mussulmans, and great slaughter of the Christians was carried on in 1144. Pope Eugenius announced a new Crusade. Bernard eloquently preached it in France and Germany, and met with renewed enthusiasm. Louis VII., of France, assumed the Cross. In Germany, Bernard protected the Jews from the popular anger. He persuaded the Emperor Conrad to go on the Crusade. Miracles attributed to Bernard increased his power.

In 1147, Conrad descended the Danube with a large force. The jealousy of the Greek Empire provoked quarrels on their way through that country. The French force followed later in the same year. In Asia Minor, the Germans, deceived by their Greek guides, were defeated by the Turks and driven back on Nicæa, where the French had arrived. Louis was checked near Attalia, and his vanguard cut to pieces; but he embarked with the remnant of his forces for Antioch, and reached Jerusalem more like a pilgrim than a warrior. Here he met Conrad. A siege of Damascus was begun, but failed through jealousies among the Christians, when Louis returned home in disgust with less than three hundred men.

At the request of Pope Eugenius III., Bernard drew up a treatise "on Consideration" in which he set forth the responsibilities and obligations of the Pope. Bernard died in 1153.

Frederick I. (Barbarossa) succeeded to the German crown in 1152. He gained his point in a contest with the Pope relative to the appointment of the Archbishop of Magdeburg. In 1154, he entered Italy, with a large army, to check the tendency of the Roman cities towards independence. Nicolas Breakspear, an Englishman, was then Pope, under the name of Adrian IV. He repudiated the republican government, and punished the consequent rebellion of the Romans by placing the city under an interdict. Arnold of Brescia fled, but was given up to Frederick, and Adrian caused him to be put to death. Frederick

entered Rome, and was crowned by the Pope. An outbreak of the Romans was defeated by the Germans.

A fierce quarrel arose between the Emperor and the Pope, relative to their political rights. The Emperor was provoked because the Pope had entered into an alliance with the Sicilians without his consent. The Pope was displeased with the Emperor's irregular marriage. These, with misunderstandings and differences, threatened a rupture, which, however, was terminated by the death of Adrian in 1159.

Rival elections to the Papacy followed, with great contentions between the Popes Alexander III. and Victor IV., the latter supported by the Emperor. The rivals excommunicated each other. Milan, which was opposed to the Emperor, naturally favoured Alexander. It was besieged by the Emperor, and, after three years, surrendered in 1162, when, with the exception of churches and monasteries, it was razed to the ground. The relics of the Magi, "the Three Kings," were sent to Cologne. Alexander took refuge in France, where he was supported by the clergy of France and England. Pope Alexander returned to Rome in 1165. In 1167, the Emperor again entered Italy with an army, advanced to Rome, and gained possession of the Papal city. He enthroned Paschal III. the successor to Victor, and was crowned by him on August 1st. Alexander escaped. A sudden pestilence broke out in the German army. It was looked upon as a Divine judgment. Frederick returned north, barely escaping with his life through the hostile mountains.

In 1170, Thomas á Becket, Archbishop of Canterbury, was murdered at the instance of Henry II., of England, who afterwards purchased peace with the Church by humble penance at Becket's tomb, all of which gave Alexander greater power.

Frederick recrossed the Alps in 1174, to avenge himself on the Lombards, but was defeated, humbled himself before Pope Alexander, and accepted terms of peace at Venice. Alexander returned to Rome, and his claim was no longer contested.

The next Pope, Lucius III., having been chosen by the Cardinals alone without the concurrence of the Romans, was rebelled against and driven from Rome.

The Mussulman power advanced in the East, on account of the great depravity of the Latin kingdom. The rise of Saladin effected a change of rule. His noble character was conspicuous for "justice, magnanimity, generosity, courtesy and truth." He was noted for his "skill in arms and personal bravery and accomplishments." His Mahometan "piety and orthodoxy" were "free from intolerance." He invaded the Holy Land in 1187, and gained a signal victory at Tiberias. The Cross, which had been sent from Jerusalem to inspire the Christians, was lost. The Holy City was besieged and taken, after being held by the Latins for eighty-eight years. The generosity of Saladin offered liberal terms of ransom to all, and gave to the Christians free passage to Europe or allowed them to remain on payment of tribute. Tyre was the only place which remained unconquered, and was left to



the Christians. Preaching of a new Crusade had been begun in Europe in 1184. The capture of Jerusalem excited all Europe. The Emperor Frederick, now sixty-seven years old, assumed the Cross and set out with an army in 1189. There was renewed trouble with Greeks, who withheld promised supplies. Frederick took several of their cities, and compelled their aid. He crossed the Hellespont, with eighty-three thousand men. In the disastrous march through Asia Minor, amid treachery and famine, he preserved discipline, and with diminished forces obtained an overwhelming victory at Iconium, when he was drowned in crossing a river near Tarsus. Panic demoralized the army, and only five thousand reached Acre, then besieged by the Christians.

*Richard of England (Cœur de Lion)* raised money by the sale of preferments and by the plunder of churches. He made a compact with Philip of France, and both Kings went on the Crusade, and joined Leopold of Austria before Acre. The jealousies of the different nations, and the overbearing character of Richard, bred discord. After two years' siege, and great loss on both sides, Acre surrendered in 1191. Eight thousand persons were afterwards massacred by the Christians, in the sight of Saladin. Dissensions among the Christians broke up the army. Philip returned home. Richard remained another year, and gained most of the coast from Saladin; but the army, weakened by sickness and internal quarrels, was unable to advance against Jerusalem. Richard returned

in 1192, after making a truce for three years. In passing through Austria, he was imprisoned by Leopold, who transferred him to the Emperor of Germany. The latter released him, after fourteen months, on payment by the English of a heavy ransom. Saladin died in 1193. A feeble attempt to revive the Crusades was made near the close of the century, but ended disastrously, and on the death of the Emperor, Henry VI., the project was abandoned.

The Greek Church remained in a state of torpor during this century, being under the control of the civil authority. An unsuccessful attempt was made to reconcile the Eastern and Western Churches, the disputed points being: the procession of the Holy Ghost, leavened or unleavened bread in the Eucharist, and the Papal supremacy.

The fierce and warlike Pomeranians were converted to Christianity by Bishop *Otho*, in the early part of the twelfth century.

The corruption of the clergy prepared the way for sectarianism in the Western Church. Early in the century, several teachers appeared in Germany and elsewhere, denying the Church and its sacraments, preaching an invisible Church, and many of the errors of a later age. They were successful only for a limited time. Some of these preachers were charged with self-aggrandizement and viciousness of life. One Henry excited the people to plunder the clergy, and worked much mischief in the South of France, until Saint Bernard appeared as his opposer.

Heresies now began to spread more widely through Europe. They appeared under an organization called Catharism. This followed in many respects the oriental Manichæism of the third century (a mixture of Christianity and heathenism). In France and Germany, heretics were sometimes burned. Henry II., of England, would not allow such persecution, and Bernard preached powerfully against it. Catharism gained chiefly in the South of France, where the people were luxurious and the clergy lax. The heretics were organized, and at one time had a pretended Pope of their own in Bulgaria. Eminent men of the Church were sent to confer with them in 1177, but with little success. In 1179, some more forcible measures were tried, with like result. The Catharists held the doctrine of predestination, and denied the offices and priesthood of the Church. They condemned the use of the cross, and insulted it as an emblem. For the sacraments, they substituted a mystical rite called *consolamentum*, “the true baptism of fire, which restored to each man his heavenly soul and the gift of the consoling Paraclete,” and which atoned for all the previous irregularities of life. They claimed there could be no salvation out of their sect.

The *Waldenses*, though claiming higher antiquity, were founded by Peter Waldo, of Lyons, in 1170. Although very ignorant, they claimed the right to preach, and called down the anathema of the Pope, Lucius III. Their sect increased rapidly in France and Lombardy. They denounced the Church, claimed

the right to ordain, and limited salvation to themselves. They were greatly superior to the Catharists, and were generally pure in their morality and practice.

The power of the Popes was still more exalted from the time of Gregory VII. They usurped the authority of Metropolitan Bishops by the appointment of Legates. They claimed that all ecclesiastical power resided in themselves. The Church, by degrees, invaded the province of the State, claiming jurisdiction over numerous classes of offences. Discipline failed, and morality was lowered by reason of Papal interference with Episcopal duties. Fighting Bishops were the outcome of the Crusades, and were engaged in other wars. In full armor in the thick of the fight one day, they would be arrayed in pontificals and celebrate mass the next. The story is told of Richard and Philip, the Count Bishop of Beauvais, how Richard took him prisoner, and on the Pope's interference sent Philip's coat of mail, saying: "Know whether it be thy son's coat or no!" Clerical celibacy was not absolutely settled in this century.

Disputations took place between the Cistercians and the Cluniacs, championed relatively by Bernard and Peter the Venerable, the first blaming the latter for their easy rules, rich clothing and elegant churches, while the latter retaliated by accusing the other of lack of charity and pleaded excuses of climate and of discretion. The rivalry proceeded to enmity, in which a Cistercian abbey was burned down. The Cistercians afterwards degenerated greatly from the

observance of their rigid rules. Nearly all the monastic orders became corrupt. They were in constant dispute with the Bishops, from whose control the Popes had in great measure exempted them.

In the early Church, the term Sacrament was applied to many religious rites. In the sixth century, the Eastern Church recognized six, and the Western seven, to wit:

Eastern: Baptism, Eucharist, Chrism, Ordination, Rites for the Dead, Monastic Profession.

Western: Baptism, Eucharist, Confirmation, Ordination, Extreme Unction, Matrimony, Penance.

The Festival of Trinity Sunday was added in this century. Extreme reverence for the Blessed Virgin increased. The Festival of the Immaculate Conception was instituted in Lyons, in 1140. Bernard and others opposed the doctrine, and held that Christ alone was conceived without sin. It was only definitely settled in the Roman Church by Pius IX., in 1854.

The passion for relics increased, materials being supplied from the Crusades. The "Holy Dish" of the Last Supper, presumably of emerald, though really of green glass, brought from Cæsarea, was revered by the Genoese. The "Handkerchief" of Saint Veronica (*vera icon*), said to have been miraculously impressed with Christ's countenance, when, on His way to Calvary, he wiped the sweat from His brow with her veil, which she offered Him, and to have been brought to Italy to cure the leprosy of Tiberius, was ex-

hibited in Saint Peter's. The "Holy Coat" "without seam, woven from the top throughout" (St. John xix., 23), claimed to have been found by the Empress Helena, was treasured in Treves. The legend of the eleven thousand virgins, martyred for their chastity by the Huns, sanctified the relics of their bones in Cologne. Pilgrimages were rewarded by indulgences, which the people understood to be forgiveness of sins without any conditions of repentance or charity.

Increase of learning and the foundation of universities marked the century. Among them were those of Paris and Oxford.

A compilation of canon law was drawn up by Gratian, a monk of Bologna, and called "The Decretum," and of theology by Peter Lombard, Bishop of Paris, and called "The Sentences."

In 1198, Innocent III., a man of high character and will, became Pope. He advanced the claims of the Papacy to the greatest extremes. He was literary and a lover of music. The hymns "Veni Creator" and "Stabat Mater" are attributed to him, though the first is also ascribed to Charlemagne and "seems to be older" (Encyclo.), while the "Stabat Mater" has been assigned to Jacopone in the thirteenth century (*ibid.*). He reformed the luxury of the Papal Court, and strengthened the political power of the Papacy.

When Philip, son of Barbarossa, and Otho were both crowned as rival Emperors in Germany, the Pope decided for Otho. This provoked a ten years' civil war and confusion in Church and State.

## THIRTEENTH CENTURY.

THE Pope's decision in favor of Otho, published at Cologne in 1201, was unsuccessful in inducing other Kings to co-operate with him. Philip's cause gained in power, but he was murdered in 1208. Otho was crowned at Rome by Innocent in 1209. Immediately, notwithstanding his pledge to respect the rights of the Church, he quarrelled with the Pope, refused to pay the usual donative, plundered pilgrims, and seized the Pope's towns. He was anathematized. Becoming personally unpopular, he was abandoned by the Germans, who received and finally crowned, as rival, Frederick II.

Philip II., King of France (1180-1223), married Ingeburga, a Danish princess, but put her away without cause and married another wife. The Pope interfered, and on the King's obstinacy laid all France under an interdict (1200). Churches were closed, and no Christian rites were permitted. This lasted for seven months, when the King relented.

In 1205, a quarrel arose between Innocent and King John, of England, in relation to the appointment of an Archbishop of Canterbury. Setting aside the elections at Canterbury, Innocent held an election in Rome, and consecrated Stephen Langton, against the

King's protest. John would not receive him, uttered threats against the Pope, and plundered the monastery at Canterbury. The Pope put England under an interdict in 1208. The King retorted by banishing and plundering most of the clergy. John was excommunicated, and his subjects released from fealty to their sovereign. The King continued obstinate, and carried on the war by confiscating the revenues of the Church. The Pope at last incited the French King to a descent on England, as a kind of crusade. An invasion was organized, when John relented (1213), and agreed to pay tribute to Rome and hold his kingdom in vassalage to the See of Saint Peter. The interdict was then (1214) removed.

In 1215, the English Barons forced John to sign the Magna Charta at Runnymede. "This established the supremacy of the law of England over the will of the monarch." (Chambers's Encyclo.) It declared: "The Church of England shall be free, and shall have her liberties uninjured." (Robertson.)

Innocent incited a new Crusade against the infidels. Great numbers enlisted. It was determined first to attack Egypt. A contract was made with the Venetians to furnish ships. In 1201, the Crusaders appeared at Venice, but were unable to pay the stipulated price. The Venetians then, as an equivalent, persuaded the Crusaders to assist them in the capture of Zara, a Christian city in Dalmatia. This they did, in opposition to the Pope's commands, and, in 1203, sailed against Constantinople, which was also subdued by the



allies. The rightful Emperor was restored; but hatred arising between the Greeks and Latins, the Latins next year conquered the city for themselves. Great outrages were committed, and the Greek churches plundered. The breach between the Eastern and Western Church was widened.

The Pope continued his efforts to excite an expedition to the Holy Land. About 1213, a Children's Crusade was organized in France. Some thirty thousand arrived in Marseilles and sailed for the East. Part were wrecked, and part sold into slavery by the treacherous shipmasters.

The Waldenses are heard of occasionally as a weak party in France at the beginning of the thirteenth century. Their vernacular Bibles were burned and their opinions extinguished. The Cathari were more numerous, especially in the South of France, and were persecuted, and were themselves sometimes the persecutors. The Pope sent Legates to dispute with the heretics, with little success.

A crusade against heresy was proclaimed, and an army raised in 1209. The town of Beziers in France was sacked, and the inhabitants slaughtered. When the Abbot Arnold was asked how the soldiers might distinguish Catholics (who also defended their city) from heretics, he answered: "Kill them all! the Lord knoweth them that are His." Civil war, called the Albigensian, followed, marked by bigotry, intolerance, and great barbarities on both sides, with conspicuous breaches of faith. Toulouse, the refuge of surviving

heretics, was captured in 1215. The crusade was successful in crushing heresy, but left a bad feeling on account of its cruelties and excesses.

The new mendicant orders arose in the time of Innocent III., viz.: the Dominicans and the Franciscans, to combat heresy by preaching to the poor, which had been "almost disused in the Church, while cultivated by heretics." The Dominicans were severe, the Franciscans genial.

*Saint Dominic*, born in 1170, was a man of pure character, charitable and ascetic. He founded a preaching order in 1206, choosing the rule of Saint Augustine. The order made rapid progress. The friars dressed in white with a black cloak. They had no endowments, and professed absolute poverty. There were also nuns of this order. Dominic died in 1221, and was canonized in 1223.

*Saint Francis*, born at Assisi in 1182, had raptures and visions. He gave away everything in charity. His care of lepers extended to kissing their sores, washing their feet, and consorting with them. He assumed a condition of poverty, and founded an order of mendicants about 1210. The Pope made them lay preachers. A sisterhood of this order was established by Saint Clara. Francis enjoined the strictest humility. They were to be called Little Brethren (*fratelli*) and Minorites, as "less than all others." "Yet he forbade extreme austerity." He discouraged learning, lest it should minister to pride. His love of animals is illustrated by curious stories. He bought off

lambs on the way to slaughter. He kept a sheep that would kneel and bleat in the service. He preached to birds on thankfulness to their Creator. Once he was interrupted by the chattering of swallows, and addressed them: "Sisters, you have spoken enough for the present, and it is my turn; be silent and listen to the Word of God." He spoke to fishes, worms and flowers. He called his body, "Brother Ass." He went out fearlessly to meet a ravenous wolf, spoke to him as "Brother Wolf," persuaded him of his wickedness and promised that the citizens would support him if he would desist. The wolf put out his paw into the Saint's right hand, and went to the town, where he lived happily to old age. Many miracles were attributed to Francis. He is said to have received the "Stigmata," the Saviour's wounds, in his hands and feet, the flesh hardening into nail heads and points. The order grew rapidly to over five thousand in the first ten years. He died in 1226, and was canonized in 1228.

A great Council, called the Fourth Lateran, was held by Innocent III. in 1215. It imposed Transubstantiation, and required every one to confess once a year. Innocent died in 1216. A review of his character shows him noble and blameless, wise and gentle, the ideal of a Pope. His dignity was calm, his views grand and comprehensive. With all his generosity and amiability, "he was dreaded by all, above all the Popes who for many years had gone before him." A review of the results of his pontificate reveals the Papacy at its highest mark of power. "Exorbitant

pretensions " were met by " humble deference." Yet his very successes had in them the seeds of a decline. He set up an Emperor " to the detriment of his successors. He founded the Latin power in the East, only for rapid decay. He exterminated heretics, but left a spirit of hatred in the people. He instituted the mendicant orders, whose excesses at last brought on the revolt of the Reformation."

Honorius III. became Pope in 1216. He projected a Crusade, to which there was but a feeble response. The Latin Empire of Constantinople was too weak to aid. A considerable force was raised, sailed for Egypt, and besieged Damietta, which, after sixteen months, was reduced in 1219. Quarrels among the Crusaders demoralized the army. They advanced against Cairo, but were encountered and defeated, and obliged to make terms with the Sultan, who treated them with humanity. Thirty-five thousand Christians perished in this expedition.

Frederick II., the Emperor, found that his Lombard cities were turbulent. Milan rebelled against both Pope and Emperor. Frederick was crowned at Saint Peter's in 1220. He had taken the Cross, but delayed the fulfilment of the vow under many pretexts. His consequent quarrels with the Pope were terminated by the death of Honorius in 1227.

Gregory IX., a man of strong character and passions, succeeded. Frederick was fond of literature and science, and tolerant in religion, but of dissolute habits, against which the Pope remonstrated. Fred-

erick at length sailed on the Crusade in 1227; but, temporarily abandoning the expedition on the plea of sickness, was excommunicated by the Pope. The people of Rome favoured the Emperor, and drove the Pope from their city. Frederick continued his enterprise the next year, the Pope now opposing his expedition because he was excommunicate. He landed at Acre, found the Moslem power weak, and made a treaty with the Sultan in 1229, by which Jerusalem and other places were ceded to the Christians. He crowned himself King of Jerusalem, the clergy refusing to crown an excommunicate person. The Pope opposed him in everything, and caused an invasion of his home kingdom. Frederick suddenly returned, surprised his enemies, turned the feeling in his favour, and compelled the Pope to remove his anathemas and to make peace (1230). The two powers, temporal and spiritual, remained in agreement a while; but each enacted a code of laws favouring its own supremacy. Both strongly denounced the heretics.

A revolt of the Lombard cities was signally quelled by Frederick in 1237. The Pope's jealousy of the Emperor again culminated in a violent excommunication in 1239, for which a variety of reasons were given: breach of oaths, plotted seditions, hindering travel to Rome, Church vacancies, oppression of the clergy, plundering churches, preventing the recovery of the Holy Land. His subjects were released from their allegiance, and his places of residence were cursed. The Emperor justified himself, and appealed

to Christian princes. The Pope retorted with charges of infidelity against the King. The Papal insolence, as well as its late extreme assumptions, caused popular sympathy for the Emperor, who entered Italy with an army. The Pope, in alarm, summoned a General Council. The Emperor's forces captured a fleet which was bringing many Bishops and dignitaries as envoys to Rome (1241). He was advancing against the city when the Pope suddenly died. The vacancy in the Papacy lasted about two years by reason of the dissensions among the Cardinals. An irruption of the Tartar hordes into Europe had taken place in 1226. Now Frederick aided in their repulse.

The new Pope, Innocent IV., was consecrated in 1243. He was arbitrary and ambitious, and quarrelled with the Emperor from the first. Negotiations followed. Innocent, alarmed by an advance of the Emperor, fled to Lyons, where he held a General Council in 1245, to which the Emperor sent envoys. Numerous charges were made against the Emperor, who was condemned and declared deposed. He resisted. Both were violent. The Pope attempted to set up rival Emperors. There was bitter war. Innocent raised funds by taxing clerical property, and by selling indulgences. The Emperor failed in some of his campaigns in Lombardy. He died in 1250. The Pope interfered in the succession against Conrad, son of Frederick. Innocent died in 1254.

In England, the tyranny of Rome was strong at this period. Taxation was heavy. Large sums demanded

for the Crusades were otherwise spent, and many benefices were enjoyed by non-resident foreigners. Deputations sent to Rome were without result.

Edmond Rich (Saint Edmond of Canterbury), made Archbishop in 1234, and greatly revered for sanctity and learning, appealed to the Pope in his difficulties in vain. He was canonized in 1246. His successor, Boniface, plundered the estates of his see and spent its revenues abroad.

Robert Grossetête, Bishop of Lincoln in 1235, was learned and very zealous. He reformed many evil practices in the discipline of the Church of Rome, and employed the mendicant orders in reaching the poor.

The Albigensian war again broke out in the south of France in 1216, with barbarities and breaches of faith. Louis VIII., King of France, went on a Crusade against the heretics, and captured Avignon in 1226. Severe laws against heresy were enacted. The Inquisition was established in 1233. At first, it was committed to the Dominicans. Cruel practices caused the people to revolt. The milder Franciscans were thereupon associated with the Dominicans.

LOUIS IX. (*Saint Louis*), King of France in 1226, was noted for his pure, religious character, self-denial, simplicity of life, and love of justice. He restored certain territories to England. He built Sainte Chappelle in Paris for the "Crown of Thorns." He made the clergy subject to the civil law. France had invited the Inquisition when he was but sixteen, but he himself took no part in persecutions.

In the Holy Land, the Templars and Hospitallers were often at war. The invasion of the Mongols, who captured Jerusalem in 1244, occasioned great slaughter and violation of holy places. Europe was tired of crusading. Saint Louis took the cross as a vow in sickness, and set out in 1248. He rendezvoused in Cyprus. The next year, he took Damietta in Egypt. He advanced toward Cairo, but was defeated and forced to surrender in 1250. He was greatly respected by his captors.

“ Like some bright angel o’er the darkling scene,  
Through court and camp, he holds his heavenward course  
serene.”—KEBLE.

Ransomed with his companions, he went to Acre. The Pope, engaged in his contest with the Emperor, was too busy to care for the capture of Louis. Louis returned to France in 1254.

In 1260, Europe was excited by a fanatical sect called the “flagellants,” bands of penitents parading the streets, whipping themselves in frenzy and shouting: “Holy Lady Mary, receive us sinners, and pray Jesus Christ to spare us.”

Latin rule in Constantinople lasted fifty-seven years, when, in 1261, the city was reconquered by the Greeks.

King Louis’ saintly government founded the liberties of the Gallican Church. By force of his personal character, he resisted many of the encroachments of the Papacy. He incited a new Crusade, and



set out in 1270, in spite of failing health, and landed at Tunis. In an unhealthy climate, fatal to many of the Crusaders, Saint Louis died August 3, 1270. The crusade, however, was successful in making favourable terms with the Sultan.

After three years of vacancy in the Papacy, Gregory X. was consecrated in 1272. He had been crusading with Edward of England, at Acre, now the only city remaining to the Christians. Gregory caused Rudolph of Hapsburg to be crowned King of Germany. He endeavoured to stir up a new crusade, and summoned a General Council at Lyons for that purpose, and also to unite the Greek and Latin Churches. It met in 1274, an imposing assemblage, with Greek ambassadors present. There was a temporary reconciliation of the churches, the Greeks acknowledging the Roman primacy. The Pope endeavored to reform the vicious lives of some of the clergy. A canon was passed as to election of Popes, compelling the Cardinals to a choice. Gregory died suddenly in 1276, and his labours in a great measure came to naught.

John XXI., Pope in 1277, was killed by the falling of a tower, which he was surveying with pride, and his death was regarded as a judgment for his dislike of monks.

Nicholas III. was involved in the intrigues between Rudolph of Hapsburg and Charles, the French King of Sicily. Commotions at his death arose over the election of a successor. Martin IV., who succeeded, was a tool of Charles. He quarrelled with the Eastern

Emperor and renewed the discord between the Churches of East and West; for Charles had designs against Constantinople and was favoured by the Pope. Corrupt French rule in Italy permitted outrages which excited the sudden revolt of the " Sicilian Vespers " on Easter Tuesday, 1282. As people were going to vespers, and others were dancing under shade trees, an insult to a high-born maiden by a French soldier provoked her lover to kill him on the spot. The instant cry, " Death to the French," led to a general massacre of the French, men, women, and children. The fury was abated only by the extermination of the hated race in Sicily. The crown was given by the Sicilians to Peter of Arragon. Charles and Martin both died in 1285, after the latter had vainly tried to organize a crusade against Sicily. War resulted between France and Spain. England mediated between them, by a combat to be fought between the rival Kings. Peter appeared in the lists alone and claimed that Charles had failed to meet him, and so was certified; while Charles " on another day went through " a like " farce," " and each declared the other a dastard and coward."

The Papacy mixed in political intrigues. The Saracens retook Acre in 1291. The crusading spirit was extinguished.

After a vacancy of over two years, due to the Cardinals' not agreeing, one Peter of Murrone, an austere hermit, seventy-two years old, was chosen and consecrated as Celestine V. He was honest and re-

tiring, but entirely unfit for the office, and became a tool of ambitious men. After a few months, he resigned in 1294. He is stigmatized in the "Inferno" (III., 30) as the one, "che fece per viltate il gran rifiuto." He was succeeded by Boniface VIII., a crafty and ambitious man. He imprisoned his predecessor, and, it is even said, caused his death. Proud, imperious, and cruel, he mixed in political intrigues, more prince than Pope.

England and France were at war in 1290, under Edward I. and Philip IV. (the Fair). Both Kings imposed heavy taxes on the Church. Boniface issued a bull against them. A compromise was at last effected in England. Philip retorted on the Pope, by forbidding the exportation of gold, etc., from the realm, thus largely reducing the Papal revenue. Long arguments were had between them, the King protesting against Papal assumptions, and declaring the rights of the laity in the Church. The Pope at length softened his tone and compromised, being afraid of alienating France. Boniface tried to mediate between France and England. Neither would accept his official authority to do so as Pope, but only as a private person. Yet the Pope issued the decision as a bull.

In 1300, Boniface VIII. proclaimed a Jubilee Year, granting extraordinary indulgences to all who visited the tombs of Saint Peter and Saint Paul. Thousands from all Latin Christendom thronged into Rome. Immense wealth flowed into the Papal coffers. The Pope assumed the crown and style of a sovereign, declaring himself Cæsar and Emperor.

Boniface interfered in 1299 between England and Scotland, declaring the latter independent, and referring the settlement to his court at Rome. Edward I. indignantly summoned a parliament, which declared that the Pope had no right to interfere.

In the quarrel renewed with France in 1301, the Pope claimed the temporal power. Insulting messages passed in both directions. The King burned the Papal bull. He called an assembly of nobles, clergy, and commons, who took strong ground against the Pope. The latter summoned a Council, including French Bishops. The King recalled them, and held a second assembly, which declared that Boniface should be tried for sundry crimes. The Pope excommunicated the King; but his messengers were seized and imprisoned. He prepared a bull, deposing the King; but before it was published, Boniface was attacked by a small force of his personal enemies in Italy, insulted and imprisoned. On the second day he was released by a superior force of his friends. His death occurred soon after, in 1303, some say by poison; others that it was in a frenzy. No successor has ever attempted to push the power of the Papacy to the extreme to which Boniface carried it.

Attempts were made in the thirteenth century, by Saint Louis and by some of the Popes, to convert the Asiatic nations, with very little success; also to reconcile the Nestorian and Armenian with the Latin Church, with like result.

Prussia was Christianized in the early part of the

century, partly by the employment of the military orders with the privileges of a Crusade.

Russia suffered greatly from the Mongols, who destroyed churches and murdered the clergy. Innocent IV., in this juncture, tried to unite the Russian with the Latin Church, but without success.

Burning of heretics, opposed in the last century, was now justified by the clergy, as in the interest of religion. The Inquisition was fully established in Spain in 1248. Conrad of Marburg, the cruel Confessor of Saint Elizabeth of Hungary, was Inquisitor in Germany. His severities spread such terror that he was murdered in 1233.

Popular use of the Holy Scriptures was discouraged as leading to heresy. It was forbidden by the Council of Toulouse, in 1229, to have a Bible, especially in the vernacular.

In 1233, the Stedingers, a tribe of Frisian origin, were crusaded against, on a doubtful charge of heresy, and thousands of all conditions were slain.

Several fanatical sects arose in this age, and suffered more or less persecution; among them, the "Apostolicals," holding strange doctrines and scandalous practices, were exterminated by a crusading force in 1306.

The Popes in this age exalted the spiritual far above the regal power, and styled themselves "Vicars of God."

The mendicant orders interfered with the duties of the regular clergy. They soon degenerated and evaded their vows of simplicity and poverty. They

became popular preachers. The Franciscans were divided into two parties, the strict and the lax.

Doubts arose as to Transubstantiation. The doctrine led to withdrawal of the Cup and to infrequency of communicating. The Festival of Corpus Christi grew out of the custom of adoring the Host, as it was carried through the streets. A nun saw in a vision an obscured moon, which signified that a special feast to honor the Lord's body was wanting in the glory of the Church. The vision came to the knowledge of the Pope, and the Festival was decreed twenty years after by Urban IV., in 1264. Indulgences were now doled out from the "Treasury of Merits," which the superabundant virtues and denials of saints had stored up in the power of the Popes. Increased veneration of the Blessed Virgin invented the rosary of one hundred and fifty beads, representing Aves, divided into fifteen portions, with a recitation of paternoster between each, accompanied by a meditation and concluded with the Creed. Parodied Psalters were adapted to her worship, e.g., "The Lord said unto Our Lady, sit, My Mother, at my right hand," etc. The "House of Loretto" was supposed to be the house of the Holy Family at Nazareth, carried to Loretto by angels. The hymns, "Dies Iræ" of Thomas of Celano and the "Stabat Mater" of Jacopone, are of this period.

Architecture advanced in the twelfth and thirteenth centuries with the pointed arch as the characteristic. Gothic cathedrals grew up in England, France, Spain,

etc. Cologne Cathedral was founded in 1248. The decorative arts flourished. Stained glass was produced in a perfection afterwards lost. Illuminations, metal work, etc., added to the splendour of churches.

Aristotle, introduced through the Arabic, came to be read and appreciated. Thomas of Aquino, "Doctor Angelicus," a Dominican, was a learned theologian of the thirteenth century. He was canonized, as was also Bonaventura, "Doctor Seraphicus," a chief of the Franciscans, who lived from 1221 to 1274. Roger Bacon, "Doctor Mirabilis," was a Franciscan friar, who lived from 1214 to 1292. He was learned in physical science, which caused him to be accused of magic, and imprisoned by his monastic superiors.

## FOURTEENTH CENTURY.

BENEDICT XI., who was Pope in 1303, reversed all sentences against Philip, with other decrees of Boniface. He died, it is supposed, by poison, in 1304. Clement V. was crowned Pope at Lyons in 1305. He settled at Avignon, which for many years became the Papal headquarters.

The Templars had gained great wealth, and enjoyed many privileges. They numbered some fifteen thousand soldiers, and had become very corrupt. They were proud and arrogant towards authority, both ecclesiastical and civil. Philip (the Fair) became their enemy, and arrested them on the charge of heresy. They met with vigorous treatment. Confessions were forced from them by torture. At one time, fifty-four were burned together. The order was charged with denying the Christian faith at its initiations, and also with many degrading ceremonies. In England, the Templars were more fairly treated.

At a Council held in Vienne in 1311, a Bishop urged reforms in the Church, particularly as to the power of the Papacy, and desired the Eastern rule as to allowing clerical marriage; but the Council took little action to effect all this. Futile efforts were made for a Crusade. Philip pressed on the Council the



case of the Templars, and at length, in deference to him, it declared the order dissolved.

Clement quarrelled with the Venetians, and issued an outrageous bull against Venice. Clement and Philip both died in 1314.

John XXII., who became Pope in 1316, settled at Avignon. He persecuted sorcerers, lepers, and Jews, many of whom were put to death on frivolous charges.

In 1320, the outbreak of Pastoureaux started from Northern France. It was a repetition of a former enthusiasm. The hungry mob at length numbered forty thousand. They were surrounded and destroyed by famine and the sword. The Pope had serious quarrels with the Franciscans, who opposed the Papal luxury. When rival Emperors were elected, and civil war arose, the Pope did not interfere, until after the victory of Louis IV. of Bavaria, in 1322, when he asserted his authority as judge, and condemned Louis, who refused to submit and was placed under violent excommunication. A large party of ecclesiastics and others favoured the Emperor. There were antipapal writings, denouncing the Papal usurpations. Louis went to Milan, and was crowned. A large number of clergy supported him, in spite of fresh thunders from Avignon in 1328. The Pope was denounced in Rome. Nicholas V. was set up as Pope by the Emperor, both of whom became unpopular at Rome. The Emperor returned to Germany. The Antipope submitted to the Pope. John XXII. was charged with heretical opinions in asserting "that the saints would not enjoy

the beatific vision until the end of the world, even the Blessed Virgin herself would until then behold only the humanity of her Son—not his Godhead.” “He was brought on his death-bed (1332) to profess the current doctrine ‘that purged souls being separate from their bodies are in Heaven, the Kingdom of Heaven, and Paradise; that they see God face to face and clearly behold the Divine essence in so far as the condition of separate souls permits.’” He had corruptly accumulated large treasures.

Benedict XII. became Pope. He was a man of high character, but much under the influence of the French King. He reformed many abuses in the Church. He would have made friends with Louis but for Philip. Great disputes arose between papalists and imperialists in Germany, with manifestoes and denunciations, exclusion of clergy, and confiscations. Emperor Louis allied himself with Edward III. of England against France. Benedict died in 1342, and was succeeded by Clement VI. The lax morality of the papal court at Avignon increased by his example; and preferments were given to unworthy men. The Pope renewed anathemas against the Emperor Louis, and set up a rival Emperor, Charles IV., who failed to receive the support of the Germans. Louis died in 1347.

Rienzi assumed the title of Tribune of Rome in 1347.

The “Black Death” raged in Europe (1347-8) carrying off one-quarter of the population. A revival of the flagellants and a persecution of the Jews accom-

panied it. Friars ministered to the sick, and obtained large bequests.

Charles IV. was established as Emperor.

The Jubilee of 1350 attracted an immense pilgrimage to Rome.

Innocent IV., who became Pope in 1352, reformed abuses, abated the luxury of Cardinals and prelates, and fortified the palace at Avignon against the "Free Companions."

Urban V., who succeeded in 1362, was eminent for sanctity and learning. His reforms abolished the abused privilege of sanctuary in Cardinals' houses, appointed Cardinals for merit alone, and eschewed nepotism. His simple mode of living enabled him to lay out vast sums in restoration and endowment. He put down the Free Companions. He went to Rome, where he spent three years of peace, returning to Avignon just before his death.

Gregory XI. was elected in 1370. A revolt in the Papal States was put down by a massacre, by order of the Cardinal-Legate. Gregory was induced by the disorders in Italy, and by the pleading of Saint Catharine of Siena, to return to Rome in 1377, ending the seventy years of the "Babylonish Captivity." He died in 1378.

Great tumults arose over the new election, the Romans fearing the choice of a French Pope. Urban VI., a Neapolitan, was chosen. He quarrelled with the Cardinals, whose luxury he wished to reform. They desired to return to Avignon. They finally rebelled,

withdrew, and elected a new Pope, Clement VII., in 1378.

Thus began the *Great Schism* in the Papacy, which lasted forty years. Europe was divided. France and Spain were for Clement; England, Germany, and Italy for Urban. Urban was passionate, cruel, and perverse. He promoted unworthy men, and disgusted the Cardinals, some of whom, conspiring against him, he caused to be put to death. He was unpopular at Rome. He died in 1389.

He was succeeded by Boniface IX., who was corrupt, sold benefices, and used numerous exactions to raise money. Traffic in indulgences increased. His rival, Clement, pursued a similar course. Fitness for high offices was no longer required. The English clergy were indignant at these practices, and no longer resorted to Rome.

The Jubilee of 1400 brought great wealth to Rome.

Efforts were made in France to heal the schism. A National Council met in Paris in 1398. Envoys were sent to the successor of Clement, Benedict XIII., at Avignon, to procure his resignation but without effect. A military force was then sent, and the Pope was besieged in the papal palace. After seven months, he escaped, but in some political complications, which brought the national assembly to determine that France should return to his obedience, Benedict was recalled. More negotiations between the Popes proved fruitless. After the death of Boniface, a proposed conference near Genoa (between Benedict and a new

Pope, Gregory XII.) was defeated by mutual distrust. Benedict was renounced by France, and fled from Avignon. The two bodies of Cardinals met in 1408, and appointed a Council to convene at Pisa. The rival Popes would not attend, but held separate Councils, favouring no compromise. Gregory's Council was ineffectual, and Benedict's advised him to resign. The Council of Pisa met in 1409. Both Popes were condemned, and declared deposed. Alexander V. was made Pope.

The antipapal spirit was growing in England. *John Wyclif*, born about 1324, defended Edward III. in resisting papal claims for tribute, in 1366. He denounced the corruptions of the Papacy. In 1377, the Pope issued bulls against him. He was protected by the people of London. He attacked the abuses of the mendicant orders. He began his English translation of Holy Scriptures in 1380. He attacked the Romish error of Transubstantiation. Wat Tyler's insurrection in 1381 was a communistic movement, unjustly charged to Wyclif's agency. A Council of Bishops denounced Wyclif; but the reformers were supported in Oxford. After issuing many tracts against the errors of the papal system, Wyclif died in 1384. His opinions were in general sound, but were mixed with some speculative errors. His party, called the "Lollards," became fanatical. Many denounced the ministry and sacraments. A statute condemning them as heretics was passed in 1400, under which several persons suffered death.

Several reformers sprang up in Prague, Bohemia, during the latter part of the fourteenth century. Conrad of Waldhausen (d. 1369), Militz (d. 1374), Matthias (d. 1394), all priests, boldly denounced the corruptions of Rome in sermons and writings. The relations of the royal house of Bohemia with the English throne introduced the doctrines of Wyclif into Prague. *John Hus*, born in 1369, was Rector of the Bohemian University. A man of pure life, he rebuked the corruption of the clergy. He followed Wyclif's teaching, except as to Transubstantiation. He attacked pretended miracles. He was supported by Jerome, a noble and a layman.

There were several negotiations between the Eastern and Western Churches, with a view to reunion, but without result. Political considerations were involved, as the Eastern Emperors sought aid against the Turks, who were overrunning Europe.

In this century, the last heathen nations of Europe were nominally converted to the Christian Faith, while Christianity was almost extinguished by Mohammedanism in Asia. The Inquisition spread through Europe, except in England. Its efforts were directed against heresy and witchcraft, and also against the flagellants, who had many wild opinions and practices, teaching that their self-scourging was a "baptism of blood," superseding the baptism of the Church. They fancied that the souls of Enoch and Elijah were infused in those of Conrad Schmidt and another, and that in 1364 Schmidt was to return to the earth as

judge. The "dancing mania" appeared in 1374. It was called "Saint Vitus' Dance," because to that Church in Strasburg they were carried for cure. Men and women joined hands and leaped about until exhausted, calling on names of devils. In 1399, appeared a set of fanatics, called "White Penitents," from their dress. They numbered from ten to forty thousand. They pretended to have special revelations.

Mysticism in Germany disparaged outward forms. A sect called "Friends of God," not in schism from the Church, was founded by Nicholas of Basel, who was burned in 1393. Other teachers were Eckart, Tauler, and Suso. They were somewhat mystical and extravagant, but spiritual in their doctrines and aiming towards reforms in the Church. Gerson, a scholastic mystic, has by some been credited with the "Imitation of Christ," a work generally ascribed to Thomas à Kempis.

Papal claims to taxation of English sees and nomination to benefices, as well as the encroachment of ecclesiastical on civil courts, were successfully resisted. Richard II. banished the Archbishop of Canterbury; and his successor, Henry IV., caused Scrope, Archbishop of York, to be beheaded for high treason, in 1405.

Great corruptions arose in this period from papal gifts of pluralities. A vacant see, and often many of them, would be "commended" to the care of another. Cardinals and other favourites enjoyed the revenues of numerous sees and monasteries. The

clergy became lax in their lives. Cloistered monks neglected their vows, and no longer cultivated learning. The mendicant orders became wealthy and corrupt. The Franciscans were divided into two jealous parties.

The Festival of Corpus Christi was established. The withdrawal of the cup from the laity became general. Indulgences were sanctioned by papal authority, and lightly bestowed. Excessive ecclesiastical censures were disregarded. The multiplication of saints' days encouraged idleness and debauchery. The doctrine of the Immaculate Conception of the Blessed Virgin became almost universal.

The arts were further advanced. William of Wykeham spent lavishly on college architecture. The study of Oriental languages revived. Translation of the Holy Scriptures was made into modern tongues.



## FIFTEENTH CENTURY.

THE efforts of the Reformers excited the anger of the clergy. Wyclif's books were publicly burned in 1410, and Hus was excommunicated. The people supported him. In 1412, Hus attacked a papal bull proclaiming a crusade against the King of Naples. Popular commotions showed the sentiment against the bull, and were forbidden. Three men of Hus' party interrupted a preacher of indulgences, giving him the lie, and were executed. "We are all ready to do the like," was the general voice, as the crowd dipped up their blood. Hus was excommunicated by a Council at Rome in 1413, and withdrew for a while from Prague, but continued to preach and write in favour of reformation.

By the election of Alexander V. at the Council of Pisa in 1409, there were now *three* Popes. Alexander favoured the friars, granting them clerical privileges to receive tithes and administer sacraments. France refused to obey the bull. The Pope died at Bologna in 1410, it is said, by poison.

John XXIII. was chosen in his place. He was a man of shamefully corrupt life. He encouraged the sale of indulgences, and was immoral, despotic, and cruel. His exactions at Rome drove the people into

revolt, and they expelled him from their city in 1413. The papal palace was plundered. John turned for support to the Emperor Sigismund, who summoned a *General Council* to meet at Constance in 1414. John repeated the summons. The Emperor invited the rivals, Gregory XII. of Rome and Benedict XIII. of Avignon. Numerous tracts were issued about this time, declaring the corruptions of the Church and strongly urging reform. Intense interest was generally felt in this Council. It was not only to heal the great schism, but to settle the question of authority between the Papacy and the Council of the Church. There was a large attendance of the clergy and spectators. John attended, and was busy with intrigues. His rivals did not appear personally. The Council opened November 5, 1414. The Emperor Sigismund arrived on Christmas. To counteract the plots of John, who had undue influence, it was resolved that the votes should be by nations. The English, French, Germans, and Italians deliberated separately. The three Popes were asked to resign. John swore to do so, if his rivals would resign also. Finding the Council against him, John secretly escaped from Constance and continued his plots to destroy its authority. John Gerson, a noted theologian of the University of Paris, upheld the power of General Councils as superior to that of the Pope. He boldly declared this in a sermon before the Council, which supported his opinion. John XXIII. was arraigned to answer charges, but refused to appear. He was condemned, and solemnly

deposed. He afterwards remained some years a prisoner at Heidelberg, and on his release made submission to the next Pope.

Hus had been called by the Emperor to Constance, and promised safe conduct. He arrived before the Emperor, and was treacherously entrapped and imprisoned by John. The Emperor was persuaded to leave him in prison. Charges against Hus were denied or explained by him. Brought before the Council, he defended himself. He was condemned as holding the opinions of Wyclif, which had been declared heretical. Refusing to retract, he was condemned to death. He was degraded from the priesthood, and burned July 6, 1415. He suffered with constancy, praying for his enemies. The bones of Wyclif were ordered to be exhumed and cast out of consecrated ground, and afterwards they were burned.

His associate, Jerome, was brought in chains to Constance. He was cruelly treated, and a qualified recantation extorted from him. He defended himself eloquently, in a speech before his judges. He was condemned and burned, May 30, 1416.

Gregory XII. of the Roman line, more sincerely desirous of the peace of the Church than his rival, resigned in 1415. Benedict XIII. was cited to appear, but fled to Spain. He was condemned by the Council and deposed in 1416. The Papacy was now vacant. The Emperor, with the English and Germans, wished to have the Council effect a reformation in the Church before electing a new Pope; but they were overruled.

Representatives of the different nations were associated with the Cardinals in the election. On November 11, 1417, they chose Otho, a layman of Rome, of the noblest rank, and a man of high and irreproachable character. He was successively ordained Deacon, Priest, and Bishop, and then anointed and crowned as Martin V. The Council greatly erred in not carrying out proposed reforms before choosing a Pope. Martin opposed changes, and succeeded in preventing them. In 1418, he left Constance with great pomp and took up his residence at Rome.

Only slight reforms resulted from the Council of Constance. Rome had fallen into great disorders. Martin restored ruined churches and administered justice, but did not correct the abuses of the Papacy. The Papal encroachments on the liberty of the English Church were resisted (1419-29).

There was indignation in Bohemia over the burning of Hus. Protests were uttered. A Papal legate, sent them, exasperated them further. They contended for the cup in the Holy Sacrament. A communion of forty-two thousand Hussites was held in the open air at Tabor in 1419. One Ziska became leader of the Bohemians, and raised a body of men to enforce his doctrines. The insurgents moved on Prague, sacking convents and churches. Ziska was an able leader, with a genius for war. He animated his followers with fanatical fury. Parties arose among the Bohemians. A more extravagant sect, called Picards, was exterminated in blood by Ziska in 1421. Fierce war in Bo-

hemia was marked by great atrocities and breaches of faith. Priests and monks were tortured, and the country was ravaged. Pope Martin issued a bull of crusade for their destruction. Sigismund sent an army of one hundred to one hundred and fifty thousand men, who were defeated with great slaughter in 1420. Again, in the following year, two hundred thousand were defeated. After continual victory, Ziska died of the pestilence in 1424. Violent differences, and even battles, continued between the extreme and more moderate Bohemian parties; but they united against their external enemies. In 1427, a large army sent against them, under Cardinal Beaufort, disgracefully failed.

Martin V. died in 1431, and was succeeded by Eugenius IV., who humiliated the Colonnas, the late Pope's family. In the further crusade against the Bohemians, in 1431, ninety to one hundred and thirty thousand men were routed. When the General Council met at Basel, the papal legate invited the Bohemians for discussion. The Pope objected, but the legate remonstrated and persisted. The Council opened in December, 1431. The Pope did not attend, and endeavored in vain to postpone it. A solemn safe-conduct being given to the Hussites, their delegates arrived January, 1433. They were respectfully received. Long discussions were held, generally in good temper. A compact was drawn up, making many concessions, including privilege of communion in both kinds. This agreement was well received by the moderates in Bo-

hemia, but rejected by the "Taborites." A fierce and bloody battle between them broke the power of the Taborites, May, 1434.

The Council of Basel renewed the decree of Constance, affirming the power of Councils over Popes. It summoned Eugenius to attend. He hesitated, and finally sent legates, who submitted to the authority of the Council. The Pope, who was unpopular at Rome, escaped from an insurrection, and took refuge in Florence in 1434. The Council passed numerous decrees, reforming abuses in the Church and abating Papal revenues. The Pope, dissatisfied, ordered the transfer of the Council to Ferrara, and opened a rival Council there in 1438. Mutual denunciations passed. Eugenius was condemned at Basel, and declared deposed in 1439. Felix V. was set up as Pope, and crowned in 1440. His party was weak. The Council declined in numbers, and closed in 1443. By the Romanists, this Council of Basel is either only partially accepted or wholly disavowed.

The Pope's Council at Ferrara negotiated with the Greek Emperor, who was seeking aid against the invasion of the Turks. Projects for the union of Christendom were the excuse for transferring the Council to a city more accessible to the Greeks. While both Councils were still in session, rival envoys were sent to Constantinople with rival fleets to convey the delegates to each. The Pope's party succeeded best, and secured the Emperor (John Palæologus II.), and the Patriarch, who embarked with a large body of Bishops and clergy and landed at Venice in 1437. At Ferrara

difficulties arose on account of precedence. The Greek Patriarch refused degrading obeisance to the Pope.

Long discussions took place on the doctrines of the Eastern and Western Churches. The points of discussion were: 1. The Filioque; 2. Purgatory; 3. Leavened or unleavened bread; 4. The primacy of the Pope. Financial distresses gave rise to attempts of the Latins to compel the Greeks to submission by bribery and by withholding promised supplies.

The Council was transferred to Florence at the end of 1438. A form of union was at last drawn up in which the Greeks gave a qualified assent to the Roman doctrines, Mark, the Archbishop of Ephesus, alone refusing. Solemn services were held in the Cathedral in 1439, in honor of reunion. There was violent opposition to the work of the Council at Constantinople, in Russia and throughout the East, where the union was popularly repudiated.

In 1443, Eugenius IV. transferred the Council to Rome, where he received deputations of the Armenian and other Oriental Churches; but the pretended reconciliation of Christendom was unsubstantial.

In 1444, a crusade against the Turks was headed by Ladislaus, King of Poland, who was victorious over them in Bulgaria. Ten years' peace was sworn by both parties. Cardinal Cesarini broke the truce, absolved the Crusaders from their oath, and sent back the King with a weakened army to battle. The Turks, reinforced, were victorious. Ten thousand Christians fell, and among them Ladislaus and Cesarini.

Religious and political affairs were mixed together in Bohemia. As the Roman doctrine prevailed, there was a gradual decline of the Taborites.

In 1443, the Germans desired a new General Council. The Pope declined on the ground that one was already sitting in Rome. To promote an understanding, the Emperor Frederick III. employed as agent to Rome the afterwards noted ecclesiastic Æneas Sylvius Piccolomini.

Eugenius IV. died in 1447, and was succeeded by Nicholas V., a man of high character, and zealous for the claims of the Papacy. The antipope, whose party had greatly diminished, resigned; and the Council of Basel at length, in 1449, dissolved itself. A revival of letters now took place, for Nicholas was a lover of peace and a patron of learning. He founded the papal library in the Vatican. He encouraged Valla, a noted scholar, who had incurred the anger of the Inquisition by exposing the pretended "Donation of Constantine." He encouraged the arts and restored churches, "renewing the splendour of his city and laying out the plan of a new Saint Peter's." Fra Angelico, the artist, a Dominican monk, painted in the Vatican. A translation of the whole of the Scriptures was "projected and partly executed." The Jubilee of 1450 in this time of security drew vast numbers of pilgrims and immense wealth to Rome.

In 1452, Frederick III. was crowned at Rome. It was the last Roman coronation of an Emperor. Porcara's conspiracy against the Pope was defeated in



1452, by the arrest and hanging of this restless and ungrateful demagogue.

Meanwhile the Turks were pressing their conquests. The Eastern Emperor, Constantine XII., offered in his distress to submit to the Papacy. Some of the higher clergy consented also; but the body of them, as well as the people, refused with abhorrence. The Turks besieged Constantinople, which fell before their assault, May 24, 1453. The Emperor was slain. Saint Sophia's was profaned and turned into a mosque; but some churches were allowed to the conquered for a while. Nicholas took measures for a crusade, but died in 1455.

His successor, Calixtus III., urged the crusade. He summoned the nations, ordered the bells to be rung at noon for prayers for the success of the enterprise, and equipped a fleet. Belgrade, which was being besieged by the Turks in 1456, was delivered by an undisciplined but enthusiastic force. The nations, however, were apathetic. The nepotism of Calixtus gave offices and power to the Borgias, under whom Rome fell into great civil disorders. The Pope died in 1458.

Æneas Silvius Piccolomini was chosen Pope as Pius II. He was noted less for high character than for eloquence and skill in political intrigue. He was literary and of simple habits. Urgent for a crusade, he summoned a congress of princes at Mantua in 1459, which was feebly attended, the princes being too much occupied in their own wars. In 1461-62, battles were

fought between the rival Archbishops of Mentz, arising out of the deposition of one of them for appealing to a General Council, which Pius had forbidden by a bull, and the appointment of another, whose right the first contested. As this bull brought out his own inconsistency, he issued another "Bull of Retraction" of his own former acts at the Council of Basel and elsewhere. In 1461, great excitement was occasioned, when the head of Saint Andrew was brought to Rome, and an immense concourse of pilgrims gathered in its honor. Pius proposed a truce among Christian nations, and that all should join the crusade. Venice and Hungary alone responded. The undisciplined forces that entered Italy were so unfit that he sent them home, or they resorted to brigandage. The Pope in his last sickness went to Ancona, and died there in 1464. The crusade was abandoned.

Paul II. was affected and vain, fond of jewelry and display. He instituted the carnival and the sports of the Corso. Contrary to his pledge, he was careless about the crusade. He died in 1471. Under him printing was introduced at Rome.

The Moravian Brethren originated about the middle of the century. They separated from the Church about 1457, and set up an independent ministry, "resting its claims on the personal piety of the ministers."

The Conquest of Granada (1480-92) drove the Moors from Spain.

Sixtus IV. pretended to zeal for defending Christendom against the Turks, but was chiefly known for

his excessive nepotism. He advanced unworthy relatives, sold preferments openly, and imposed oppressive taxation. He was implicated in a conspiracy to murder the Medici at Florence. When the murderers raised the cry of liberty in the streets, the Florentines supported their rulers. The Pope interdicted them, and made war against them, and they were encouraged against the Pope by the European powers.

The Turks captured Otranto in 1480. Sixtus, in alarm for Rome, reconciled the Florentines to the Papacy, and they combined in an expedition which recovered Otranto the next year. Sixtus then quarrelled with the Venetians and interdicted their city. They resisted the interdict successfully; and in vexation he died in 1484, execrated by his people. About this time the order of Minims was founded by Francis of Paola.

Innocent VIII. was of scandalous life, and sold offices and pardons to enrich his children. Rome was disgraced by frequent crimes. Innocent, too, projected a crusade, but without result. On the death of the Sultan, his sons quarrelled. The younger took refuge with the Christians, and was received with honour at Rome. To propitiate the Pope, the Sultan sent him "the Sacred Lance," which pierced the Saviour's side. Innocent VIII. died in 1492, the year of the fall of Granada and of the discovery of America.

Alexander VI., one of the Borgia family, obtained his elevation corruptly. He was crafty and unscrupulous, and openly licentious. He provided his children

and relatives with Church and State preferments. Charles VIII. of France invaded Italy, compelled a treaty from the Pope, and temporarily subjugated Naples. The Grand Captain, Gonsalvo di Cordova, assisted the Neapolitans and the Pope.

In 1497 occurred the murder of the Pope's eldest son, a duke. It was attributed to the second son, Cæsar Borgia. He was a Cardinal, and an ambitious and utterly unscrupulous man. To free himself of restraint, he was divested of clerical orders at his own request. He went to France on State business with extraordinary pomp. He warred against the Italian princes with energy, but with treachery and cruelty.

The Pope treacherously seized and imprisoned a Cardinal of the hated Orsini family, and caused him to be poisoned. Lucretia Borgia, the Pope's daughter, was involved with her father and brothers in infamous crimes. The papal court became fearfully degraded. All previous corruptions were exceeded. Cardinals and others were poisoned for their wealth. Rome groaned under the tyranny and terrorism of Cæsar. Murders were frequent. Alexander died in 1503 by poison prepared for another by Cæsar or himself.

*Savonarola* was born in 1452. He joined the Dominicans and became a learned and eloquent man and a powerful preacher. He denounced the corruptions of the age, and urged men to a spiritual life. He was called to attend the death-bed of Lorenzo de Medici, to whom he had been hostile. With the expulsion of the Medici, his influence at Florence became con-

trolling. He worked social reforms in plainer dress of women, and in attention to the serious duties of religion, and checked the riotous games at the carnivals. As prior, he reformed the monastery of Saint Mark's. As preacher, he denounced the vices of the Roman Court. The Pope, Alexander VI., in vain tried to bribe him with the Cardinalate. The "Bonfire of vanities," was a pile of ornaments, cards, loose books, instruments, paintings, etc., of the value of over twenty thousand crowns. The articles were collected by religious boys calling at houses for people to give up their vanities. The whole was set on fire, with hymns and shouts of enthusiasm. He was excommunicated by the Pope, but continued preaching. The failure of an ordeal by fire, to which he had consented and which was prevented by a shower of rain, angered the people against him; and he was at length imprisoned, tried and condemned, although no heresy could be charged against him. He was burned at Florence, May 22, 1498.

In 1478 the Inquisition was established in Spain by the gentle Isabella from pious motives. She was influenced by her confessor, Torquemada, who was made Chief Inquisitor. It was a State institution. The members of the Tribunal were appointed by the sovereigns. All confiscations were to the crown. It became a terrible power, beyond even the control of the Pope. Anonymous accusations were received and torture was employed. In the first few years, two thousand victims were burned in Spain. Its cruelties

and terror caused tumults throughout the kingdom. Alexander tried to sell exemptions from the Inquisition; but the new power was too strong for him. The Inquisition persecuted the Jews, and the King banished them in 1492, causing great suffering. Three hundred thousand were expelled. The persecution of the Moors was carried out through the agency of Ximenes, a Franciscan ecclesiastic, noted for his austerities and fiery zeal. He was appointed Archbishop of Toledo and confessor to the Queen. He reformed convents and gave large charities. He insisted on the compulsory baptism of the Moors. He destroyed all Arabic books, except medical works, and burned five thousand copies of the Koran. In 1502 he caused the banishment of the Moors in spite of the treaty at the surrender of Granada. The Inquisition in France burned many for witchcraft until stopped by the French parliament in 1491.

Several reformers arose in Germany in this century, notably John of Wessel, who attacked papal abuses and the faults of the clergy. He was accused of heresy in 1497. His books were burned and he was forced to retract.

The monastic orders became very corrupt, and resisted reform. Miracles of "bleeding Hosts" were alleged in 1451 to prove transubstantiation and justify the withdrawing of the cup. The increase of indulgences came with crusades and jubilees and rebuilding of churches, and was extended to the dead. Grants of indulgences were especially made by Julius II. (1503-

13) for the building of Saint Peter's. The "Holy House" of Loretto drew multitudes of pilgrims.

There was a decadence of Gothic architecture, yet in this period were built Saint Ouen, the spire of Antwerp, the central tower of Canterbury and the Chapel of Henry VII. The Italian "renaissance" flourished. The Cathedral of Florence received its marvellous dome. Saint Peter's was begun in 1506. Painting also flourished. It was the time of Michael Angelo and Raphael. Printing was invented. The first complete book was the Bible in 1455. Cardinal Ximenes, fifty years later, published his "Complutensian Polyglott" Bible. A revival of classical learning took place. *Erasmus*, born at Rotterdam in 1465, was distinguished for learning. For a short time he was Professor of Greek at Cambridge. He was the author of many works, in which he attacked the faults and superstition of the clergy. He published the New Testament in Greek.

## SIXTEENTH CENTURY

AMID the tumults in Rome on the death of Alexander VI., the new Pope, Pius III., was elected in 1503 and lived only twenty-six days, dying it is said by poison. Julius II., his successor, was of somewhat less scandalous life than Alexander, but ambitious and mixing in political intrigues. In his quarrels with France and with Venice, he led the army in battle as a General. There was discontent with the Papacy in Germany, and a list of "Gravamina" was drawn up. There was a revolt of five Cardinals, which grew to nine, three of whom, representing the others, called a General Council to meet at Pisa in 1511. An insurrection against Julius broke out at Bologna. The Pope summoned a rival Council to meet in the church of Saint John Lateran in Rome, and interdicted Pisa. The Council there was a failure. The Pope's Council, the Fifth Lateran, was held in 1512. Julius died in 1513.

He was succeeded by Leo X., a man of the world, fond of display and of luxury. He patronized art. In many respects he was much better than his immediate predecessors. He was noted for his nepotism. Leo made a concordat with Francis I. of France, and



abolished the "Pragmatic Sanction," an agreement obtained by Saint Louis to secure the rights of the French Church. The French people were indignant, but Francis forced submission.

The Lateran Council, which had never been largely attended, was dissolved in 1517. Luther began his movement in the same year.

With the revival of learning in the sixteenth century came a reaction against papal corruptions among thinking men. The idea grew that national churches must be distinct. Many evils arose from the loss of organic unity and the multiplication of parties; but the primitive Faith was recovered and the spiritual condition of mankind improved.

*Luther* was born in 1483. He studied the Holy Scriptures and Saint Augustine, entered a convent, and in 1507 was ordained priest. He was appointed lecturer at Wittenberg, and was earnest and eloquent. He went to Rome, and was disgusted by the scandals at the papal court. Tetzel, the seller of indulgences, came to Germany. The story of the nobleman, who, having no respect for the system, bought beforehand an indulgence to commit an unspecified crime and received absolution on the payment of the price, and then waylaid, robbed, and beat Tetzel, and explained to him that this was the pardoned crime, shows the disgraceful length to which the sale was carried. In 1517 Luther attacked the system, and posted his protest on the door of a church. In 1518 he was cited to Augsburg on the charge of heresy. He was popularly

supported. There were violent discussions. He was ordered to recant and escaped. In 1519 he held a disputation with Doctor Eck at Leipsic. In 1520 he was excommunicated by Pope Leo. Luther burned the bull and attacked the Papacy and priesthood with great bitterness. *Melanchthon*, a learned theologian, joined Luther; but urged the reform in a milder and more scholarly spirit. He assisted Luther in translating the Bible. The Elector Frederick and other men of note were gained. Luther went under the Emperor's safe-conduct to the Diet of Worms in 1521. Popular interest was shown in his behalf. He refused to recant, and was condemned by the Diet. He retired to the Castle of Wartburg, where he remained secluded in disguise and wrote violent treatises against Monachism and papal abuses. It was the scene of his fancied conflicts with Satan, in one of which he imagined that he saw the evil one mocking him, when he hurled his inkstand at him. On the rise of ultra-protestants, pretending to inspiration, denying the sacraments, etc., and when the sect of the Anabaptists began their fanaticism, he returned to Wittenberg to stop these extravagances. They broke out into the Peasants' War in South Germany in 1524 and 1525. In the fanaticism churches and convents were destroyed. The rebellion was extinguished after much bloodshed. Some, who were inclined to the Reformation, were disgusted by the conduct of the extremists. Among them was Erasmus. The term "protestant" arose from the reformers protesting at the Second Diet of

Spires in 1529 against the threatened restoration of the Papacy.

In the disputes among the Protestants, Luther opposed Carlstadt, an extremist of violent type, and also Zwingli, who denied the Body and Blood in the Sacrament. Luther maintained the Real Presence. A fruitless conference of the Protestants was held at Marburg in 1529. In 1530 the Diet of Augsburg met and religious discussions were held. A confession of faith, called the "Confession of Augsburg," was presented by the Lutherans to Charles V. The composition of Melanchthon, it was mildly drawn. Both papists and reformers made large concessions, and almost came to an agreement. Melanchthon wished to preserve unity with the Church. A similar colloquy, held at Ratisbon in 1541, was also fruitless. The Emperor, Charles V., persecuted the reforming party, which was also weakened by dissensions. The papal party was strengthened by the Council of Trent in 1545. Luther died in 1546. A peace between the contending German States was concluded in 1555, and in the next year the disappointed Emperor retired to a convent in Spain.

*Zwingli* was born in 1484. He was fond of the classics. He had less reverence for authority than for private judgment. He was a friend of the learned Erasmus. As preacher at Zurich in 1519, he began to declare congregational independence and to denounce the Mass. He disparaged the Sacraments and excited popular opposition to Indulgences. He was less vio-

lent than Luther, but more opposed to the doctrines of the Church of Rome, and was vehemently denounced by Luther. In a religious war between the Cantons, Zwingli took up arms, according to the ancient custom that the banner of the Zurich should be borne by a priest, and fell in battle in 1531, while acting as chaplain.

Another reformer in Switzerland was Œcolampadius, who worked with Zwingli in 1522, and disputed with Eck in 1526. William Farel, born in France in 1489, aided the reform at Geneva and Neufchâtel (1530-35) with intemperate zeal. Churches were sacked and altars insulted. He sided with Zwingli against Luther. He circulated the Scriptures in French.

*John Calvin* (b. 1509, d. 1564) was studious and severe. At the age of twenty-seven he wrote the "Institutions of the Christian Religion." He despised the dogmas of the Church and undervalued the Creeds. In 1537, with Farel, he caused the civil authority at Geneva to abjure the Church of Rome and adopt a Presbyterian form. He abolished fonts and festivals. He was banished in 1538, recalled in 1541, and had great influence as a spiritual ruler. He caused the enactment of severe laws and burned Servetus for heresy in 1553. He taught predestination. He was "learned, eloquent, fervent, dogmatic, and irritable." Reaction set in at Geneva under its titular Bishop, Francois de Sales, and Carlo Borromeo of Milan.

Reform began in France as early as 1512 under

Lefevre and also under the Bishop of Meaux. It was favoured by Margaret, sister of Francis I. The fanaticism of some zealots led to the bloody massacre of the Vaudois of Provence in 1545, and the burning of heretics. The Bishop of Meaux recanted, Lefèvre fled, while Erasmus, being denounced, vigorously and successfully defended himself. The French Protestants organized in 1555, adopting the system of Calvin, and were called Huguenots, either from "Eidgenossen," i.e., confederate, or more probably from Huguet, the wild huntsman, alluding to their nightly meetings. They mixed in political affairs and roused civil wars. The Colloquy, under the royal sanction, at Poissy in 1561, between Romanists and Protestants, was without result. Civil war broke out throughout France in 1562, marked on both sides by outrages and fanatical excesses. In the Massacre of Saint Bartholomew in 1572, twenty thousand fell. The Huguenots were finally granted religious liberty by the Edict of Nantes in 1598.

The Reformation spread through Prussia (1522-60), also into Denmark, Norway, and Iceland, where a quasi-Episcopate was appointed. About the same time Gustavus Vasa, King of Sweden, introduced reforms, suppressed monasteries, and retained a kind of episcopacy. Protestantism was strong in Poland from 1548 to 1587, when Romanism gained the ascendancy, partly through the bitter dissensions of the Swiss and Saxon schools. The Moravians or United Brethren of Bohemia made alliance with Luther about 1530.

They were persecuted and subsequently banished. A movement towards reform in Spain was caused by a reaction against the Inquisition and the corruptions of the Church. It was suppressed by Charles V. and his successor, Philip II. (1559). Many were burned, and the movement was entirely checked by 1570. The Inquisition smothered a like attempt in Italy. The Reformation in Holland was in accordance with Calvinistic principles.

In Scotland the first preacher of Lutheranism was Patrick Hamilton, who was burned in 1528. The spread of reform was opposed by persecution in 1545 under Cardinal Beatoun. *John Knox*, born in 1505, was ordained priest in 1530. Of a fiery and impulsive temper, he adopted reform principles. In 1546 Cardinal Beatoun was murdered by fanatics, with whom Knox allied himself. Knox was dissatisfied with the Reformation as conducted in England, and rejected the English ritual. He went to Geneva in Queen Mary's reign and adopted Calvinism. He returned to Scotland in 1559. He was revolutionary in his ideas, both civil and religious. He roused the people to violence. Churches and monasteries were destroyed in civil war. Peace was obtained in 1560. Presbyterianism was adopted by the Scottish Parliament in 1562.

*The Reformation in England* was due to the opposition that the English people had long shown to papal usurpations, to the increase of learning in the Universities, which felt the influence of Erasmus, and partly to the circulation of Luther's publications. The Eng-

lish reformers asserted the national independence of a foreign Bishop, preserved the continuity of the ministry, and retained much of the Ancient Ritual.

The Church of Rome was in full power in England at the beginning of the sixteenth century. Henry VIII. wrote a treatise on the Sacraments against Luther and received from Leo X. the title of "Defender of the Faith." Warham, a friend of Erasmus, was then Archbishop of Canterbury. Cardinal Wolsey was papal legate. In 1526 and 1527 England and France were allied with the Pope, Clement VII., against Charles V., who sent an army to Rome, sacked Rome, and imprisoned the Pope. Clement escaped to Orvieto, where the case of Henry VIII. was brought before him. Henry VIII. had married Catherine of Aragon, his brother's widow, in 1509, against the protest of Archbishop Warham. The King subsequently desiring a divorce, Wolsey persuaded the Pope to grant a commission for a trial in England. A protracted trial was held. Before its conclusion the Pope avocated the case to Rome. The indignation of Henry was suppressed. He revenged himself on Wolsey, whom he degraded in 1529. He summoned Parliament. The Reformation had already made progress in England, and they passed anti-papal decrees.

*Cranmer*, a "fellow" at Cambridge, wrote, by command of the King, a treatise, in 1530, defending the divorce. To this the English and many foreign Universities assented, as well as many distinguished reformers, who all pronounced the illegality of the

marriage, as respects the Divine law. The English nobles requested the Pope to annul the marriage; but he answered evasively. In 1532 Parliament made laws restraining the payment of tributes to Rome. Fruitless negotiations were carried on on the part of Henry with the papal court. On the death of Warham, Cranmer was appointed to the primacy in 1533. The Pope confirmed him. A private marriage of the King to Anne Boleyn first took place before the consecration of Cranmer. Parliament forbade appeals to Rome. A formal sentence of the King's divorce was given by Cranmer. The Pope annulled it. The greater part of the English clergy were now opposed to the papal power in England. Acts of Parliament completed the separation of the English Church from Rome in 1534. Bishop Fisher and Sir Thomas More refused assent to these changes, and were executed for treason.

There were at this time a great number of religious houses in England, some of which were very corrupt. The monks and friars were attached to the Papacy and hostile to the policy of the King. Suppression of the smaller houses began in 1536. Their property was confiscated to the crown. Wolsey had commenced such a suppression for the benefit of colleges. Henry now continued it for his own selfish ends. Latimer and others protested. Of the larger houses, some surrendered and the rest were dissolved by statute. These acts were marked by great cruelty and injustice. Vain efforts were made to save some establishments of high



character and usefulness. The Order of the Knights of Saint John, which was dependent on both Pope and Emperor, was dissolved by Parliament in 1540. Some colleges were dissolved also, and the universities were hardly saved. Monastic property was largely wasted upon court favourites. A small portion was given to the cathedrals and to found new sees. In this suppression churches were desecrated and valuable property destroyed. Its object was plunder, the corrupt lives of some of the monks being only a pretext. It was not instigated by the Reformers. Henry, in spite of his enmity to the Pope, was a thorough Romanist in doctrine, and favoured the full faith and ritual of Rome. The German States endeavoured in vain to attach him to a Protestant league, which adopted the Confession of Augsburg. The English Bishops were evenly divided as to the Reformation. Cranmer favoured it earnestly but temperately. The translation of the Bible by the Bishops gave it to the people. The King's Primer consisted of an exposition of the Ten Commandments and the Creed, with a paraphrase on the Lord's Prayer, the Ave Maria, the Penitential Psalms, a Litany, prayers, and hymns. Articles of Faith were published by the clergy and King, so drawn that they were accepted both by Romanists and Reformers. An explanation of the Creed, Commandments and Sacraments, and of the Clerical office was issued, called the "Institution of a Christian Man." In 1537 English Bibles were set up in the churches. In 1538 Lambert was burned by order of the King

for disputing the Corporal Presence. Gardiner, Bishop of Winchester, being at the head of the papal party, procured sundry laws against reform, reading the Scriptures, etc. Cranmer checked the reaction.

Erasmus and other men of note attempted, by mediation, to secure the unity of Christendom. A conference was held by the English divines with the Lutherans, but without result. The "Necessary Doctrine and Erudition of a Christian Man" appeared as the outcome. The English Litany was authorized in 1544. Henry died in 1547.

*Edward VI.* succeeded, aged nine years. The Duke of Somerset, the Protector, favoured the Reformation, but permitted some spoliation of the churches. Ridley, Bishop of Rochester, was a learned and earnest reformer, the chief adviser of Cranmer, cautious and conservative, the preserver of the Apostolic Succession. Some among the reforming party sided with the Calvinists; but Cranmer's views accorded more nearly with Luther's theology. When preaching was restricted, the "homilies" were published to take the place of sermons. Bishops Bonner and Gardiner of the papal party alone opposed them, and were imprisoned for a time.

In 1548 the Reformed Communion Office was set forth. Gardiner made opposition, and was again imprisoned. A catechism for the young was next set forth. Then the complete *Service Book*, the First Prayer Book of Edward VI., was drawn up from various *uses* in England and adopted by Parliament in

1549. It was compiled by Cranmer and other Bishops. Some of the Continental reformers coming to England were well received and appointed to lectureships in the universities. While several foreign Protestant ministers with their congregations were tolerated, the fanatical sects of the Anabaptists and Gospellers were suppressed by law.

Bishop Bonner, for disobedience in the neglect of the use of the new Service Book, was deprived of his bishopric and imprisoned. Gardiner met with a like fate.

The Reformation of the Ordinal abolished empty pomp and acknowledged only Three Orders.

Hooper, an ardent reformer, was consecrated Bishop of Gloucester. He had resided in Switzerland and favored Zwinglianism. At first he refused the Episcopal vestments, but was brought to a partial conformity. He objected also to altars as implying a sacrifice.

A review of the Prayer Book was called for, chiefly by extremists or those leaning towards the views of the Continental reformers. It was issued by a committee, headed by Cranmer, and is known as the Second Service Book of Edward VI. It was authorized in 1552. In this the opening sentences, the Exhortation, the Confession, and Absolution were added, the Decalogue was introduced, and slight changes were made in the Communion Office. The Introits were omitted. The ordinal was annexed. Some ceremonies were dropped, but there was no concession of Church

doctrine. Revised articles, forty-two in number, were drawn up by Cranmer and others and framed to counteract extreme views in opposite directions. A revised catechism was drawn. Cranmer tried without success to unite the Continental reformers with the English Church. The “*Reformatio Legum*,” a code of ecclesiastical doctrine and discipline, was drawn up, but not adopted at the time, because of the King’s death in 1553.

On the failure of the Earl of Warwick’s attempt to set Lady Jane Grey on the throne, *Mary*, the daughter of Henry VIII. and of Catherine of Aragon, was proclaimed Queen. She was a Romanist and had no sympathy with the Reformation. Gardiner was released, reinstated, and made Lord Chancellor. Warwick was executed. Deprived Bishops were restored. The statutes of Edward concerning religion were repealed. Roman services were replaced. Some of the reforming prelates fled. Cranmer was advised to flee and refused, and with others was sent to prison. Many thousands of priests and laity went into exile.

The English people being dissatisfied with the proposed marriage of the Queen with Philip, son of the Emperor Charles V., Wyatt’s rebellion was provoked. It was the pretext for the execution of Lady Jane Grey. Elizabeth was imprisoned for a time. Clerical marriage was prohibited and married prelates were deposed. Numbers of the clergy were deprived.

In 1554 a dispute was held at Oxford on the “Cor-

poral Presence," in which Cranmer, Ridley, and Latimer, though prisoners, defended the reform doctrines. Their opponents were partial and the conference tumultuous. The marriage of the Queen to Philip II. of Spain took place. Cardinal Pole came to England as papal legate. The kingdom was formally reconciled to the See of Rome. Pole wished to proceed mildly towards the reformed, but Gardiner was severe. The Marian persecution lasted four years (1555-58). In all, two hundred and eighty-eight persons were put to death. The first was Rogers, a cheerful martyr. Then came Bishops Hooper, Sanders, Taylor, and Ferrar. Cranmer, Ridley, and Latimer were tried at Oxford and condemned. The last two were burned at the same time, suffering with constancy. Gardiner died immediately after. Cranmer was degraded from his office. In prison, under fear of death and promises of pardon, he was induced to sign a recantation; but the Queen determined to destroy him. He publicly withdrew his recantation, denied the false doctrines of Rome, and suffered on the site of Ridley's and Latimer's martyrdom, holding out his offending hand in the fire (1556). Pole was consecrated Archbishop of Canterbury the next day. He was a conscientious Romanist of high personal character, and prevented the introduction of the Jesuits. He died a few hours after the Queen, in 1558.

During the persecutions in England, refugees to Lutheran cities were severely treated, and sometimes expelled. Great troubles arose at Frankfort from dis-

putes among themselves, fomented by Knox and others from Geneva. The English Prayer Book was denounced, and dissent from the Church of England encouraged.

Attempts at reform were made by some synods of the Church of Rome. In the year 1545 Paul III. summoned the *Council of Trent*. It declared the Apocryphal Books canonical, and the authority of tradition equal to that of Holy Scripture. A few abuses were reformed, but no abatement was made in the papal claims. The Council, which was suspended four years from the pestilence of 1547, was resumed under Julius III. in 1551. It affirmed Transubstantiation and issued decrees on penance and extreme unction. Delegates from the Lutherans were allowed to plead their cause. The Council was again suspended in 1552, and reopened by Pius IV. in 1562. It consisted chiefly of Italian and Spanish Bishops. English and Greek Bishops were invited, but declined to attend. Important reforms, urged at the Council by the Germans and the French, were suppressed by papal agents. The Mass was declared a propitiatory sacrifice for the living and the dead. Some reforms were made in discipline. The Council closed in 1563. Its decrees were promulgated by the Pope. A partial reform of some crying evils followed the Council of Trent.

*Ignatius Loyola* was born in Spain in 1491 of a noble family. In his youth he was a brilliant soldier. Wounded in battle in 1521, he devoted himself to a religious and ascetic life. Hanging his arms in the

Benedictine monastery of Montserrat, he began a life of excessive mortifications, and had visions, in which he believed the deepest mystery of the faith was revealed to him. From a pilgrimage to the Holy Land he returned to his studies at Barcelona. He reformed a convent of nuns. He established the order of the Jesuits, a society of knights spiritual, which was approved by Paul III. in 1543. It required absolute obedience to the General of the Order. Its work was mostly educational. In some measure it counteracted the Reformation. *Francis Xavier*, an earnest Jesuit, had wonderful success in missionary work in India and the East (1542-52), both in arousing a better spirit among Portuguese Christians and in converting natives of the Eastern shores and islands and of Japan. An Italian Jesuit, Ricci, at the end of the sixteenth century, had a great but temporary success in China. In 1710 the Society of Jesus had twenty thousand members. It was suppressed between 1761 and 1767 in France, Spain, Portugal, and elsewhere. Its members were banished from Christendom in 1773 by Clement XIV. and restored by Pius VII. in 1814.

At the commencement of the German Reformation a set of free-thinkers arose in Germany. Also the Anabaptists, who were ignorant, impure, and depraved, appeared. They took possession of Munster in 1534, whence they were finally ejected with great slaughter by Papists and Reformed working together. They appeared in England in the time of Henry VIII. in less objectionable form, and also in Holland under

the name of Mennonites. Unitarianism or Socinianism grew up about 1579, together with several other sects of little importance.

The accession of *Elizabeth*, daughter of Anne Boleyn, took place in 1558, at the age of twenty-five. The Pope was offended at her illegitimacy and because she was crowned without his sanction. Philip offered himself in marriage to her. The Queen was in favour of the Reformation, but was tolerant and wished to mediate between religious parties. She proceeded with prudence. Parliament, by act, restored the independence of the Church of England. Two Bishops, who threatened to excommunicate the Queen, were sent to the Tower. Some of the returned refugees wished to abolish Episcopacy and the rites of the Church. Elizabeth was conservative.

In 1559 a committee of clergy was appointed to revise the Prayer Book. No violent changes were made. Prayer for the Queen was introduced. The protesting Bishops were deprived. Bonner and two others were imprisoned. Parker was appointed and consecrated Archbishop of Canterbury. He accepted with great reluctance. He was consecrated in Lambeth Chapel, according to the ritual of Edward's Prayer Book. The Romanists attacked this act, and the absurd story of "Nag's head" was invented. The imprisoned Bishops were released. None were severely punished. Royal injunctions respecting music and decency in divine service were issued. A great part of the laity of the Romish Church was reconciled to the Church



of England. Preliminary articles were agreed on by the Bishops, setting forth fundamental principles and objections to the false teachings of Rome. A sermon of Jewel, Bishop of Salisbury, challenging the Romanists to prove their doctrines led to his *dispute* with Harding, a Divine of the College of Louvain. In 1559 Pope Pius IV. endeavoured to gain Elizabeth to Rome, promising large concessions. He invited English Bishops to the Council of Trent. He despatched a Nuncio to England, who was rejected and not even allowed to land. Jewel was privately urged to send delegates to the Council of Trent, but refused and justified the English Church in refusing. A review of the Articles in Convocation resulted in the XXXIX. Articles, drawn up chiefly by Parker and Jewel. An attempt to abridge ceremonies, dispense with vestments, etc., was defeated. Jewel wrote in Latin his famous "Apology for the Church of England." It was translated into English and into numerous European languages. The "Genevan Bible" was an English translation by Knox and others, accompanied by notes against Episcopacy. The "Bishop's Bible," translated by the English Bishops, was made in 1562.

Puritanism arose among the English exiles in Germany. On returning, they imported many doctrines and opinions of the Protestants. Some of the English clergy, in spite of the laws, refused to wear the surplice, and they neglected other requirements. They also objected to organs, to the Cathedral service, to the

sign of the cross in baptism, etc. The Archbishop tried to persuade them and was tolerant. The Queen, however, by proclamation, required uniformity, and some who refused were suspended in 1566. The Non-conformists then organized and separated from the Church. They rejected the Liturgy and followed Genevan forms. Episcopacy was objected to, with responses, festivals, Lent, organs, bowing at the sacred name, the surplice, etc. The Papists took advantage of the Puritan troubles and raised a rebellion to enthrone Mary Queen of Scots and restore the Church of Rome. It was suppressed by the dispersion of the insurgents without bloodshed. On the failure of this project in 1569 Pius V. fulminated an excommunication against Elizabeth and all who obeyed her. The thunder fell harmless. Elizabeth tolerated all Romanists who were peaceable. Thomas Cartwright, a professor at Cambridge, was a leader of the Puritan party. Inveighing against the Bishops, he was expelled from the University. Jewel and Whitgift defended the Church. The former was a man of high gifts and blameless life; although he has been bitterly maligned by his enemies, both popish and puritanical.

The Non-conformists formed several sects, the most radical of which was the Brownists. In the Council and in the House of Commons non-conformity had friends, and many attempts were made at laws favouring dissent. A treatise concerning these schemes was put forth, charging the Bishops with corruption. The authors were imprisoned. Whitgift held a con-

troversy with Cartwright. In 1573 the first Presbyterian Congregation was formed. The acts of the clergy, who refused to conform, excited the displeasure of the Queen, and those having benefices were deprived.

Archbishop Parker died in 1577. His death was a public calamity. Grindal, who succeeded him, was weak and temporizing. Disobeying the royal commands to suppress illegal associations, he was suspended. The Puritans published scurrilous pamphlets against the Church and the government. This caused the passage of severe laws.

At Grindal's death, in 1584, Whitgift succeeded. He was earnestly desirous of uniformity. The Puritan party endeavoured to frame a new liturgy, but could not agree. Continued efforts were made on their part to overthrow the hierarchy. The failure of the *Spanish Armada* in 1588 strengthened the hold of the Anglican Church upon the nation; but coarse attacks on the Church and State were secretly printed and circulated. Whitgift obtained pardon for the guilty authors, who had been fined and imprisoned. Stringent laws against separatists from the Church were enacted. Some seditious persons were executed. About this time was published Hooker's "*Ecclesiastical Polity*," a work in defence of the Church of England against its Papal and Puritan enemies, and setting forth the relations of Church and State, a treatise that has secured the admiration of all posterity.

Calvinistic doctrines touching predestination trou-

bled the Church in the latter part of the sixteenth century. Some, who conformed to the Episcopal order, held them. Cambridge University was the centre of this teaching. In 1595 the "Lambeth Articles," asserting the doctrine of Election, were drawn up for proposed acceptance. The Queen opposed them. Elizabeth died in 1603.

The Reformation never took deep hold in Ireland. In Elizabeth's time the sees were partly filled by reformed prelates; but the people were ignorant and for the most part attached with bigotry to the Church of Rome.

## SEVENTEENTH CENTURY.

ELIZABETH was succeeded by James I., already King of Scotland, where Presbyterianism was legally established. All parties appealed to the King for toleration. He determined to uphold the Church as Elizabeth had left it. The Puritans presented a petition of grievances, attacking the Church. The King agreed to a Conference between them and the Bishops. This Conference was held in 1604 at Hampton Court. The old objections to the Liturgy, to the sign of the cross, to vestments, to the marriage ring, etc., were brought up. The "Articles of Religion" were attacked, and it was sought to append to them the "Lambeth Articles" on Election; but the King was firm in refusal. A few trifling changes were made in the Prayer Book; but the Conference was without result to the Puritans. Whitgift died soon after.

James declared himself opposed to non-conformity, either of Papist or Puritan. A Book of Canons, a collection of ancient church laws, was drawn up in 1604.

Bancroft, who became Archbishop of Canterbury, was zealous for conformity. The *Gunpowder Plot* took place in 1604. The Jesuits were considered the instigators. Their chief was tried and executed. An oath of allegiance was proposed for the Romanists. It

renounced the papal power over Kings. Many loyal Romanists accepted it. The Catechism was completed by the addition relating to the Sacraments. The *King James' Translation of the Bible* was completed in 1611 by a royal commission of forty-seven divines from the two Universities. Sectarian discontent, which was frequently shown in Parliament, was checked by the King. James placed Bishops in Scotland against the will of the people.

Abbot succeeded as Primate in 1610. About 1613 arose the *Quinquarticular Controversy* in Holland between the Arminians and the Calvinists concerning predestination. It aroused bitter feeling and persecution. A synod was held in Dort in 1619. It was composed chiefly of the Continental reformers. Some deputies were sent to it from England by King James. The synod condemned Arminianism and affirmed the doctrines of Calvin. Disorders and intolerance followed. The proceedings were generally condemned by the Church and the King in England, where doctrinal Calvinism now declined, as the intolerant spirit of the system was apparent. James, looking to a Spanish alliance, relaxed the penal laws against the Papists, although Archbishop Abbot remonstrated. A *dispute* was held between Laud and others and the famous Jesuit Fisher, in which the latter was worsted. Montagu, an eminent English divine, defended the Church of England against the charge of Calvinism, brought by the Jesuits. King James died in 1625.

The accession of Charles I. followed at the age of twenty-five years. He had been under the influence of the profligate Duke of Buckingham. He married Henrietta Maria, a French princess, devoted with bigotry to Romanism. Parliament asked of the King laws against the Papists. It objected to Montagu's defence of the Church against Calvinism and denounced him and his book, although sanctioned by the King and a commission of Bishops. Charles dismissed Parliament for its interference, but was obliged to call another to vote supplies for his unfortunate wars with France and Spain. This also impeached Montagu, and was dissolved by the King. Archbishop Abbot favoured the Puritans and was suspended. The King made a forced loan. He promoted Montagu to a see. He called a third Parliament, which prepared an intolerant remonstrance against popery and Arminianism, of which it accused the English Church. As the King was included in its censure, he angrily dissolved it. Bishop Laud was associated with the King and privy council in the civil government. Charles was crowned in Scotland. He quarrelled with the Scottish Parliament.

On the death of Abbot, Laud was appointed Archbishop of Canterbury. The Puritans hated him, and there was mutual dislike between them. He was a generous patron of learning and strenuous in upholding the ceremonies of the Church. He maintained the Catholicity of the English Church and would not acknowledge the Continental sects. He encouraged

the King to make a “ declaration ” against the Judaical observance of the “ Sabbath.” His enemies accused him of leaning to Popery. He gained the popular ill-will by some severe punishments of offenders against the King and the Church. Charles attempted to force the use of a liturgy in Scotland. It was resisted by mobs. The Scottish Assembly expelled the Bishops. Charles threatened war and negotiated. For want of supplies he was forced to summon Parliament. It failed to grant them and was dissolved. Grants of money were made by Convocation. The advance of the Scottish army compelled negotiations, and in 1640 the Long Parliament was called. They arrogated to themselves the religious rule of the country and censured convocation. Land was impeached by the House of Commons, and with other Bishops was imprisoned. Altars and pictures were ordered to be removed from the churches. Petitions were presented and speeches were made against Episcopacy. An attempt by the Commons to remove the Bishops from the House of Lords was defeated. The Commons issued a “ *protestation*,” covertly levelled at the Church, and arbitrarily required it to be subscribed throughout the kingdom. The upper House rejected it. The enraged Commons impeached the whole Bench of Bishops. Charles went to Scotland and there made great concessions as to Church government. The Commons prohibited bowing at the sacred name and encouraged preaching against the Church. Confusion entered into religious worship. London mobs were excited against the



Bishops and presented petitions which were favourably received by Parliament, while counter-petitions of the gentry were rejected. Tumults arose. The Bishops, insulted and excluded from Parliament by mobs, protested against the validity of legislation without them, and were imprisoned by the Commons for treason. Meanwhile a bill for their exclusion from the Legislature was passed in their absence and an enforced consent obtained from the King.

Preparation for civil war was begun. Parliament sought an alliance with the Scots, and passed a bill to abolish Episcopacy. A majority of the House of Lords, part of the House of Commons, and also the two Universities, met with the King, who held his court at Oxford. Negotiations were fruitless. The loyal clergy were deprived by Parliament, which appointed an "Assembly of Divines" as the ecclesiastical government. It was bitterly opposed to the Church. The "Solemn League and Covenant" was ordered by Parliament and the Assembly to be taken throughout England. It established Presbyterianism and abjured Episcopacy. The King issued a counter-proclamation. The struggle between the Independents and the Presbyterians resulted in the triumph of the latter. Ordination was vested in a Committee of the Assembly. "A Directory for public worship" took the place of the Prayer Book. A fast was appointed on Christmas Day. Archbishop Laud was tried for treason on frivolous pretences and condemned

through the partiality of his judges and executed, dying a true martyr to religion in 1644.

After fruitless negotiations at Uxbridge, where the King refused to sanction the abolition of Episcopacy, being without resources, he fled in disguise from Oxford and surrendered himself to the Scottish army. Quarrels then arose between the Presbyterian Parliament and the Independent army. The Scottish nation was Presbyterian. At this time the King engaged in a written controversy with Henderson, a noted Presbyterian minister, on the question of his oath to defend the Church. Parliament required the King to declare the abolition of Episcopacy and the establishment of the "League and Covenant," which he steadily refused. The King was sold by the Scots to the English for £400,000, paid as arrears to the army. A chaplain was refused him. Parliament completed the subversion of the hierarchy and the alienation of its revenues. As Oxford was the stronghold of loyalty and of the Church, proceedings were taken against it. Preachers were sent there, only to show their failure. The University made its declaration against the "League and Covenant," and stubbornly resisted the Parliamentary attacks. The officers and professors were at length ejected and Presbyterian preachers substituted. The army quarrelled with Parliament and seized the King. It was Independent and opposed Presbyterian intolerance. It advanced on London and seized the Tower. Charles attempted to escape, but was imprisoned in the Isle of Wight. Parliament again proposed

terms, which the King rejected. Rising in the King's favour, a Scottish army invaded England; but the rising was suppressed by Cromwell. In a conference at Newport, the King refused to betray the Church of England and defended it earnestly against its enemies. The army was determined to establish a popular government and to crush everything in Church and State that opposed the Independents. Disguised Jesuits are said to have worked with them to destroy the King. The trial of Charles soon followed, and his execution took place January 30, 1649. Church and kingdom were overthrown. Prelacy was proscribed. Jeremy Taylor's fearless and temperate defence of the Church was written at this time. Parliament granted liberty of worship to all but Papists and Episcopalians. The Independents prevailed in the Commonwealth over the Presbyterians. The latter were dissatisfied with toleration. There was a rise of fanatical sects, such as the Fifth Monarchy men, who were opposed to Cromwell and engaged in the strife for the supremacy. Cromwell's commission of Triers to examine and appoint clergymen became his inquisitors to secure the complete ejectment of the Episcopal clergy, who were not permitted to act even as private chaplains or instructors, and great distress ensued.

In 1660 the guilty nation returned to its allegiance in the restoration of the Church and monarchy. Toleration was offered to the sects. The Presbyterians opposed the Liturgy and the use of the surplice. They

vainly endeavoured to influence the King. Charles II. restored the use of the Prayer Book. Infidelity had been fostered by the recent reign of fanaticism. There was universal joy at the Restoration and at the establishment of toleration. Cathedral Chapters were restored. Juxon was made Archbishop of Canterbury. Bishops were consecrated for the vacant sees. A clamor was raised against the restitution of Church property. The Presbyterians appealed for a modification of the Church and its ceremonies. The Bishops answered them. The King issued a pacific declaration, but made no concessions satisfactory to the discontented parties. In 1661 the outbreak of the "Fifth Monarchy men" against the government took place. They were religious fanatics. It was a small rebellion and soon quelled.

Charles issued a commission for a Conference between the Bishops and the Presbyterians. This was called the "Savoy Conference." It was held in 1661. Baxter was among the non-conformists. The Presbyterians asked to drop from the Liturgy all responsive parts and to leave out Lent and Saints' Days. They objected to the surplice, to kneeling in the communion, and to the sign of the cross in baptism. They asked for liberty to use extempore prayers, etc. Baxter proposed a new prayer book of his own composing. There was no result to the Conference.

The new Parliament repealed the "Solemn League and Covenant" and all acts passed during the usur-

pation. The Bench of Bishops was re-established in Parliament.

A review of the Prayer Book was commanded by the King in 1661. This is the "Last Review." No changes in the services were made, except in the addition of a few Collects and minor offices. The Epistles and Gospels were taken from the New Translation. A few slight alterations were made in the rubrics. The Book was approved in 1662. An Act of Uniformity was passed, resulting in the ejection of non-conformists, who made great complaint. The Act came from the House of Commons. Many good men conformed. Others raised the cry of martyrdom, to which they had no title, since they were intruders at the ejection of Church clergy.

The King determined to establish the Church in Scotland. Sharp, formerly a friend to the Presbyterian interest, was made Primate of Scotland. Other Bishops were consecrated. The Presbyterians made great opposition. Harsh measures were used against them. Their clergy were ejected. Sharp acquired general hatred.

The Church in Ireland had been supplanted by Covenanters and Independents through the military despotism of Cromwell. Bramhall, a man of high character, was made Primate, and Jeremy Taylor was made a Bishop.

The King in his desire to favor the Romanists was inclined to abate the rigor of the Act of Uniformity, but was not supported by Parliament.

In the Great Plague of 1665, Archbishop Sheldon and the clergy generally were active in aiding the sufferers.

In the war with Holland a conspiracy of the Levelers was encouraged by the treachery of the Presbyterian party. It was suppressed by a severe law, called the "Five Mile Act."

The Great Fire of London, which broke out in 1666, was charged on the Papists.

The licentious court of Charles II. was rebuked by Sheldon, the Archbishop, and by Clarendon, the Prime Minister, whose boldness caused his fall.

An attempt made by Bishop Wilkins and Sir Matthew Hale to compromise with the non-conformists and receive them into the Church was frustrated in Parliament and only occasioned further severe laws against the Dissenters. These were the act of the Legislature and not of the Church, a reaction against the Puritanism of the late Interregnum. The King encouraged the suppression of conventicles for the sake of favouring Romanism, towards which he leaned, but which he had not the manliness to avow. He then suddenly and arbitrarily issued a declaration of indulgence, subverting the recent laws and even granting pensions to dissenting preachers. Churchmen were indignant at his vacillating policy and suspicious of its motive. The Commons refused supplies and compelled the King to retract his declaration. In fear of the King's designs, the "Test Act" was passed, preventing Romanists from holding places of high trust.

It was followed by struggles between the King and Parliament.

The "Oates plot" excitement arose in 1678, started by the revelation of a supposed Popish conspiracy, discovered by Titus Oates. The country was divided into two political parties; the Whigs, who upheld the law, and the Tories, who supported the sovereign. There was strong party feeling, religious and political. The Duke of York, the King's brother and heir to the throne, was a Papist; and great efforts were made to exclude him from the succession. The "Rye house" plot, real or supposed, was a scheme to assassinate the King. Charles died in 1685, refusing the ministrations of the Bishops and accepting the Sacraments from a Romish priest.

The Duke of York came to the throne as James II., with a public declaration of his determination to uphold the Church; but soon he showed his insincerity. Parliament enforced the old laws against dissenters, and Baxter was heavily fined. The rebellion of Monmouth, the natural son of Charles II., and of Argyle in Scotland was supported by those disaffected against the Church and monarchy. The movement was soon suppressed and its authors executed. The harsh measures of James were carried out by his tool, Jeffreys, whom he made Lord Chamberlain. The King endeavoured to advance the cause of Romanism. He disregarded the Test Act and attempted to fill the army with Popish officers. Numerous converts adhered to Romanism through interest.

At this time the Protestant Cause was injured on the Continent by the revocation of the Edict of Nantes in 1685. James continued his movement towards arbitrary power and the establishment of the Romish Church in England. He quarrelled with Parliament, which refused to abolish the Test Act. Determined arbitrarily to override the laws against Popery, he forbade the clergy to preach against it. They issued numerous polemical tracts. The King, angry with the Church, courted the dissenters and desired to introduce Popery under the cover of universal toleration. In defiance of old statutes, he introduced and set up a Court of Ecclesiastical Commission to govern the Church, with the infamous Jeffreys at the head. It suspended the Bishop of London for refusing to suspend a vicar, who preached against Popery. Plotting the complete subversion of the liberties of the English Church, James appointed Bishops to the vacant sees of Oxford and Chester in his own interest. He issued a declaration of general religious toleration, assuming a regal power to annul all Test Acts and other such laws without the concurrence of Parliament. Dissenters were suspicious, and Churchmen saw the King's determination to level the Church. He then attacked the Universities, and appointed a Popish Bishop president of a college in Oxford, but was stoutly resisted, though in vain. He made overtures for restoring all England to the Pope, who sent over a Nuncio. He endeavoured without effect to win over



his daughter Mary, the Princess of Orange. James issued a second declaration and ordered it read in the churches. Sancroft, the Primate, and six other Bishops petitioned against it. Most of the clergy refused to read it. The seven Bishops were sent to the Tower. Popular indignation rose at the arbitrary act. They were tried at Westminster Hall and acquitted amid universal rejoicing and to the discomfiture of the King. In the wide national discontent, overtures were made to William of Orange, the son of Mary (daughter of Charles I.) and husband of his cousin Mary, daughter of James II. William prepared an expedition against England. James in alarm sent for the Bishops. They freely offered their advice, which he felt forced to accept. He annulled many of his late illegal decrees. It was too late. He had forfeited the respect and confidence of his people.

The Prince of Orange landed at Torbay, November 5, 1688. James, deserted by his army, could make no opposition. He abandoned his kingdom and escaped to France. The Prince came to London, where he was favourably but not enthusiastically received. He summoned a convention of former members of Parliament. They conferred the crown on William and Mary in 1689. An Act of Toleration was passed, permitting freedom of worship to dissenters; but the Test Act was retained. Nine Bishops refused the oaths to the New Sovereign. Hence they were called the non-jurors. Five of these were among those who

had been imprisoned by James. The saintly Ken was one of the non-jurors. They, with four hundred of the clergy, formed a separate Church organization, which proved weak and disappeared about the close of the century.

## EIGHTEENTH CENTURY.

A RELIGIOUS decline set in in England during this century, which was marked also by the awakening by Wesley and Whitfield, the founders of Methodism.

During the reign of William and Mary in 1697, a royal grant was made of the church and churchyard to Trinity parish, New York. In 1705, in Queen Anne's reign, a grant was made to the same parish of the "Queen's farm," a tract on the west of the island, between Vesey and Christopher Streets. Doctor Vesey was rector for fifty years. His assistants in orders laboured as catechists among the blacks. Saint George's, a chapel of Trinity, was opened in 1752. Saint Paul's was built in 1763-66. Trinity Church, with Rectory and Charity School, was burned in 1766 and rebuilt in 1788. The chimes were set up in 1797. The present edifice was erected in 1839-46.

Seabury, the first American Bishop, was consecrated by three Scotch Bishops in 1784. English Bishops could not consecrate but with an oath of allegiance to the English crown. Three years later, this objection having been removed, Doctors White and Provoost were consecrated at Lambeth. The American revision of the Prayer Book was adopted in 1789.

## NINETEENTH CENTURY.

THE Oxford Tract Movement began in England in 1838 and was followed by a revival of Church life. In the recent movement for building and restoring churches, £30,000,000 have been contributed in thirty years, as well as money for charitable and missionary enterprises.

# CHRONOLOGICAL EVENTS.

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## FIRST CENTURY.

A.D.

- 50. First Apostolic Council.
- 50-3. Christianity introduced into Europe.
- 63-7. Christianity introduced into England.
- 63. Martyrdom of Saint James and Saint Mark.
- 70-2. Destruction of Jerusalem by Titus.
- 98. Death of Saint John.

## SECOND CENTURY.

- 111. Pliny's Letter.
- 117. Ignatius martyred.
- 135. Tertullian born.
- 150. Apology of Justin Martyr.
- 167. Polycarp martyred.
- 185. Origen born.

## THIRD CENTURY.

- 202. Irenæus martyred.
- 203. Perpetua martyred.
- 235. Gregory Thaumaturgus consecrated.
- 249. Decian Persecution.
- 251. Anthony, the Hermit, born.

A.D.

- 248. Cyprian consecrated.
- 258. Cyprian martyred.
- 259. Saint Lawrence martyred.

## FOURTH CENTURY.

- 312. Conversion of Constantine.
- 325. Council of Nicæa (First General).
- 326-73. Athanasius, Bishop of Alexandria.
- 329. Saint Basil and Saint Gregory Nazianzen.
- 342. Saint Jerome born.
- 372. Saint Martin consecrated.
- 374. Saint Ambrose consecrated.
- 381. Second General Council.
- 395. Saint Augustine consecrated.
- 398. Saint Chrysostom consecrated.
- Pillar Saints.

## FIFTH CENTURY.

- 428. Nestorius, Bishop of Constantinople.
- 431. Saint Patrick, Bishop.
- 431. Third General Council.
- 451. Fourth General Council.

## SIXTH CENTURY.

- 529. Saint Benedict's Rule established.
- 553. Fifth General Council.
- 563. Saint Columba
- 590. Gregory the Great consecrated.
- 597. Augustine sent to England.

## SEVENTH CENTURY.

A.D.

612. Hegira of Mahomet.

673-732. Venerable Bede.

680. Sixth General Council.

## EIGHTH CENTURY.

717-55. Saint Boniface.

724. Iconoclasm.

732. Victory of Charles Martel.

## NINTH CENTURY.

800. Charlemagne crowned : d. 814.

830-50. False decretals published.

845. Hincmar consecrated.

Disputes between Eastern and Western Church.

## TENTH CENTURY.

Religious decline, corruptions in Church of Rome.

960. Dunstan consecrated.

## ELEVENTH CENTURY.

1071. Lanfranc.

1073. Gregory VII. (Hildebrand) Pope.

Controversies over Transubstantiation.

1093. Anselm.

1095. First Crusade.

## TWELFTH CENTURY.

A.D.

- Carthusians, Cistercians, Hospitallers, Templars.
- 1091-1153. Saint Bernard.
- 1147. Second Crusade.
- 1152-90. Frederick Barbarossa, Emperor.
- 1170. Thomas à Becket murdered.
- 1189-92. Third Crusade.
- Corruption of the Church—Heresies.

## THIRTEENTH CENTURY.

- 1200. France interdicted seven months by Innocent III.
- 1208. England interdicted six years.
- 1213. Children's Crusade.
- 1215. Magna Charta signed.
- 1209-16. Albigensian War (against heresy).
- Saint Dominic and Saint Francis.
- 1223. Inquisition.
- 1230. Inquisition in Spain.
- 1226-27. Saint Louis's (IX.) Crusades.
- 1229. Successful crusade of Frederick II.
- 1282. Sicilian Vespers.
- Architecture and Decorative Arts.

## FOURTEENTH CENTURY.

- 1303-77. Papal Court at Avignon, France.
- 1311. Order of Templars suppressed.
- Anti-papal writings.
- 1347-48. "Black Death" in Europe.
- 1378. The "Great Schism" in the Papacy.
- 1324-84. Reformer John Wyclif in England.
- 1369. Reformer John Hus born, Bohemia.



## FIFTEENTH CENTURY.

A.D.

- 1414. Council of Constance.
- 1415. Burning of Hus.
- 1419. Insurrection of Hussites in Bohemia and victories of Ziska.
- 1431. Council of Basle.
- 1438. Rival Council of Ferrara and Negotiations with Greek Church.
- 1453. Fall of Constantinople.
- 1455. First Bible printed.
- 1465. Erasmus born.
- 1478. Inquisition established in Spain.
- 1480-92. Conquest of Granada.
- 1492. Discovery of America.
- 1492. Reign of the Borgias (Alexander VI.).
- 1498. Savonarola burned.

## SIXTEENTH CENTURY.

- 1513. Leo X., Pope.
- 1517. Luther's protest against indulgences (Melancthon).
- 1519. Zwingli's preaching in Switzerland.
- 1524. Peasants' War in South Germany.
- 1529. Fall of Wolsey.
- 1533. Cranmer, Archbishop of Canterbury.
- 1534. Separation of the English Church from Rome and suppression of Monasteries in England.
- 1537. English Bibles set up in churches.  
Calvin at Geneva.
- 1542-52. Xavier's missionary work in India.
- 1543. Order of Jesuits established by Ignatius Loyola.
- 1545-63. Council of Trent.
- 1549. First Book of Edward VI.
- 1552. Second Book of Edward VI.

A.D.

- 1553. Mary's reign, Romanism restored, Cranmer, Ridley, and Latimer burned.
- 1558. Accession of Elizabeth. English Church restored.
- 1559. Revision of Prayer-Book.
- 1566. Non-Conformists organized in England.
- 1569. Pope excommunicates Elizabeth.
- 1572. Massacre of Saint Bartholomew's in France.
- 1588. Spanish Armada.
- Hooker's Ecclesiastical Polity.

## SEVENTEENTH CENTURY.

- 1603. Death of Elizabeth ; accession of James I.
- 1604. Hampton Court Conference and review of Prayer-Book.
- 1611. King James' Translation of the Bible.
- 1619. Synod of Dort.
- 1625. Accession of Charles I.
- 1644. Execution of Archbishop Laud.
- 1649. Execution of King Charles.
- Interregnum.
- 1660. Accession of Charles II.
- 1661. Savoy Conference.
- 1662. Last Review of the Prayer-Book.
- 1665. The Great Plague.
- 1666. The Great Fire of London.
- 1685. Accession of James II.
- 1688. Revolution. Accession of William and Mary.

















